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INDIAN AND WHITE
IN THE
NORTHWEST.

RT. REV. JOHN B. BRONDEL, D. D.

INDIAN AND WHITE IN THE NORTHWEST;

or,

A History of Catholicity in Montana.

BY

L. B. PALLADINO, S. J.,

With an Introduction by

RIGHT REVEREND JOHN B. BRONDEL,

FIRST BISHOP OF HELENA.

Illustrated with copious Photogravures.

BALTIMORE:
JOHN MURPHY & COMPANY,
1894.

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TO HIS LORDSHIP,

JOHN B. BRONDEL, D. D.,

THE FIRST BISHOP OF HELENA,

THIS HISTORY
OF
HIS FOLD
IS
RESPECTFULLY DEDICATED.

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INTRODUCTION.

It does not usually happen that a historian can relate the primitive times of a barbarous country, not less than its complete transformation by the hand and magic touch of progress, and be likewise a personal witness of both its civilization and barbarism. Such, however, is the case with the writer of the first History of Catholicity in Montana.

An old-timer among the old-timers, the Rev. author speaks whereof he knows. He has lived among the natives; has conversed with the first priests who, preceding the gold seeker by twenty-two years, shared with the red man his dried buffalo meat, his wild roots and berries; and where he saw the nomads' wigwam stand, he saw alike the palatial mansion rise. The howling wilderness has blossomed under his eyes.

It has been with him a labor of love, for over two years, each day deep into the night, to collect authentic documents, compare and study statements made, so as to be accurate in relating events and stating dates, which make a history reliable. And as a book which holds the dead letter, becomes almost living by the pictures of those it describes, the author has doubled the value of his work by many photogravures which adorn its pages.

Whilst a welcome and valuable addition to the history of the country, the new book will be a surprise to the many who still consider Montana as belonging to the "Wild West." May its pages prove once more that Christianity and civilization go hand in hand and produce the happiest results.

The reading of this volume will give reliable information concerning the growth of our State from an American desert into a flourishing commonwealth, and will show at the same time what a factor Catholicity was in the building up of Montana, admitted to-day to be the richest gold and silver producer in the country, and to contain the biggest mining camp in the world.

I hope the volume may be perused with great profit by all who love material progress and spiritual growth. It will be interesting especially to those who study the nature of man, whether in his barbarous or civilized condition.

JOHN B. BRONDEL,
Bishop of Helena.

PASTORAL LETTER

OF

Right Reverend JOHN B. BRONDEL, Bishop of Helena,

ON THE

FIFTIETH ANNIVERSARY OF THE ESTABLISHMENT OF THE FIRST CATHOLIC MISSION IN MONTANA.

JOHN BAPTIST BRONDEL, *by the Grace of God and Favor of the Apostolic See, Bishop of Helena, To the Clergy both Secular and Regular, the Religious Communities and the Faithful of our Diocese, Greeting in the Lord.*

On the first Sunday of October, the Feast of the Most Holy Rosary, we will celebrate the fiftieth anniversary of the establishment of the first Catholic Mission in Montana. It was on that day, 1841, that the first mass was celebrated at St. Mary's Mission in the Bitter Root Valley, Missoula County, where Stevensville is now situated.

Father Peter De Smet, S. J., at the repeated requests of the Flat-Head Indians, had visited the country from St. Louis, Mo., the previous year. He returned in 1841, accompanied by Fathers Point and Mengarini and three Lay Brothers of the Society of Jesus, and began mission work among the Indians of the Rocky Mountains. Of this first band of missionaries one survives, Brother W. Claessens, living at present at Santa Clara, California. We may form an idea of what they went through when they came to these regions and lived here, and traveled over these mountains; when civilization was not in existence and when the savages and the wild beasts roamed freely over the land. We may also conceive what an element they formed in the founding of civilization, as they were always on the side of religion and social order. If to-day there is no Indian tribe that has not its churches and schools, if there is no community that has not its Catholic church, if there is no town of some importance that has not its churches, schools and hospitals, it is due in great measure to these heroic pioneers of Christianity.

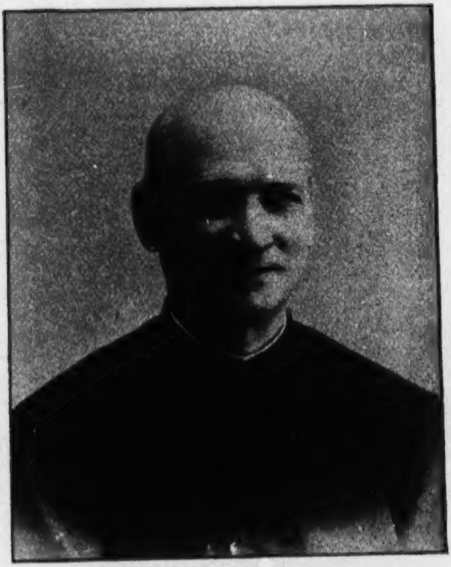
It is proper that we should celebrate this golden jubilee of Montana's Catholicity by thanking God for the graces of the true faith bestowed upon the aborigines and for those as well granted to the white population that has poured in the land during the later years. Gratitude to God for past blessings obtains new ones. We need the perseverance of the faithful, we need the conversion of the sinner, we need the light of faith for those who are still resting in the shadow and darkness of unbelief. To obtain all these favors and to render thanks in an appropriate manner to the Giver of all good gifts, we invite the people to receive the sacraments of penance and holy communion on Rosary Sunday. By our direction the Te Deum will be sung at the end of the divine service either in the morning or in the evening of that day and the prayer of thanksgiving is to be said every day at mass during the month of October. We further desire that the sermon of the day have for subject, "Catholic Missions." . . . .

This letter shall be read at mass the first Sunday after its reception.

Given at Helena on the 27th day of September, 1891, under our sign and seal and the countersign of our secretary.

✠ JOHN B. BRONDEL,
Bishop of Helena.

C. G. FOLLET,
Secretary.



REV. LAWRENCE B. PALLADINO, S. J.

PREFACE.

On Rosary Sunday, October 4, 1891, occurred the Golden Jubilee, or the Fiftieth Anniversary of the establishment of the first Catholic Indian Mission in Montana. By Pastoral Letters to the Clergy, the Religious Communities, and the Laity of the Diocese, the Right Rev. John B. Brondel, Bishop of Helena, called the attention of the faithful to the happy occurrence, and pursuant to his Lordship's directions, the event was fittingly observed throughout the whole of Montana, the limits of the State coinciding with those of the Diocese.

A record of Catholicity in Montana during the half century just closed, apart from its timeliness, seemed to be called forth, even demanded, by the occasion, and we were requested to assume the task.

The establishment and progress of Catholicity in the Northwest will ever be reckoned among the remarkable events of the century, while the circumstances leading to the fact, or attendant, spiced with adventure and haloed with a tinge of romance, have enhanced by additional interest the more than local importance of the subject.

A brief historical sketch, a mere outline of the Church in our midst, is all that was at first contemplated. On second thought, however, and further deliberation, it seemed that nothing less than an extended and particularized narrative, would meet with the wish of the Catholic community, and satisfy the reading public, and, accordingly, we were directed to enter more fully into the subject, and prepare a complete history of Catholicity in Montana, from its beginning to the close of 1891.

This was a greater task than we felt able to accomplish, and to do it justice, besides, would require more time and leisure for research and collection of materials than our missionary duties left at our disposal. Still, notwithstanding these serious objections on our part, persons whose wish will ever be a command for us, have prevailed upon us to undertake the work; and hence our venture into the field of history, and this volume, which we now, at last, present to the public.

Following the natural order and division of our theme, the work is divided into two parts: the First Part being devoted to the Church among the Indians; the Second Part to its labors among the whites. The nature of the subject has likewise suggested the title of the book.

It was not possible to write up what religion has done, to lift the natives from barbarism in Montana, without entering at the same time, and at some length, into a matter intimately connected with, and of vital interest to the welfare, temporal and spiritual, of the red man. We mean his education, and the methods best suited to accomplish it. The question has occupied public attention of late more than usual, while recent events have also greatly accentuated its importance. We express our views on the subject with all candor and frankness, and would fain believe that years of personal observation and experience entitle us somewhat to the privilege.

Since the representation of objects by their pictures speaks more forcibly than the dead letter, whenever practicable, we have availed ourselves of this means, which photography places to-day within comparatively easy reach, though not without considerable extra expense, and have illustrated our narrative with copious photogravures. The reader is thus enabled to see with his own eyes in the sun's rays impressed upon these pages, unimpeachable testimony of much of our history. We much regret that it has not been practicable to obtain in every case a photograph to confirm and illustrate the text.

The work is far from being what it might and should be, and what it certainly would have been, had the task been committed to more competent hands. Still, this we may say, that we did our best to make it complete and reliable. Its preparation has taken more than two years' time, and cost us considerable labor. But, then, neither the time nor the labor spent in getting up a book are by themselves sufficient proof of its merit: they may likewise evince the incompetency of the writer. As we cannot conceal to ourselves how very little is our worth, we also feel that this production's claim to acceptance and favor from the public, must needs rest more on the kind indulgence of its readers than the ability of its author.

We take this occasion to express our gratefulness to several friends, who have either encouraged or assisted us in the compilation of this volume. We tender particularly our thanks to Colonel W. M. F. Wheeler, Librarian of the Historical Society of Montana, for valuable information and historical documents kindly placed by him at our disposal. Also to Rev. Arthur E. Jones, S. J., of St. Mary's College, Montreal; Rev. A. Hoecken, S. J., of St. Gall, Milwaukee; Rev. F. X. Kuppens, S. J.; Rev. Thomas Sherman, S. J., of St. Louis University; to Mother Xavier Ross, and others, for similar favors.

Lastly, whatever is written in this book is meant to be in entire conformity and submission to Ecclesiastical Authority. Facts, therefore, that may appear to present any mark of being supernatural, are hereby declared to be entitled to no more faith than is due to mere historical evidence; and such terms as may imply sanctity, martyrdom, and the like, are used by us merely for convenience, and without in the least attaching to them any meaning that the official acts of the Church alone can authorize.

L. B. PALLADINO, S. J.

HELENA, MONTANA,
Feast of the Assumption of
Our Blessed Lady, 1893.

INDIAN AND WHITE IN THE NORTHWEST.

CHAPTER I.

THE FLAT-HEADS.[1]

Among the many Indian tribes of the Rocky Mountains there is none more renowned in modern history than the Selish nation (e has the sound of ā as in fate), commonly called Flat-Heads. The name Flat-Head, however, is here a libel and a misnomer. These Indians are shapely, and the barbarous custom, head-flattening, implied by the appellation and practised by some of the tribes on the Sound and Pacific Coast, was unknown among these people. When and by whom they were first called Flat-Heads is, somewhat, a mystery. They themselves could never account for it. But since they are unknown to the outside world except as Flat-Heads, and have become famed under this name, we must follow the custom and use the same appellation.

The country of the Flat-Heads was that part of Montana lying west and at the base of the main range of the Rocky

---

[1] We prefer writing Flat-Heads in two words rather than one, as commonly written, lest the "t" in Flat and the "h" in Head, coming together in the same word, be understood to belong to the same syllable and be given in pronunciation the peculiar coalescing sound or articulation that "th" ordinarily has in English.

Mountains. It was called in their language Spétlemen, which means "place of the bitter root," whence the name of the Bitter Root Valley. This was, properly speaking, their land and their home. At times, however, they could be found for hunting and trading purposes, roaming about, like other Indians, in almost every part of the Northwest.

Though in by-gone days and previous to their becoming known to the civilized world, they must have been more numerous, still, there seems to be no indication that the Flat-Heads ever constituted a large community. When they first became known to the whites, that is, toward the beginning of this century, they did not likely exceed 2,000 souls.

But if inferior in numerical strength to many of the other tribes in the Rocky Mountains, they seemed to surpass them all in prowess and daring; and, as a warlike people they were considered, even by their enemies, the bravest of the brave. Owing, however, to their endless hostilities with other tribes who greatly outnumbered them, and who, besides, were better equipped for war, the Flat-Heads often met with reverses and, in spite of their bravery, their tribe was constantly being reduced and diminished.

Their most deadly foes from time immemorial, were the Blackfeet tribes living in what is now Northern Montana, and the bone of contention and cause of their perpetual warfare was the buffalo. The Blackfeet claimed as their own all the country lying east and at the foot of the main range, which was most frequented by the buffalo, and they looked upon the Flat-Heads, who resorted thither to hunt, as intruders whom they were bound to keep off at any cost. The Flat-Heads, on the other hand, maintained that their forefathers had always exercised the right of hunting on these disputed grounds, and, while one of their warriors remained living, the right should not be surrendered. In these continued and desperate encounters the Flat-Heads, being much the weaker in number, were more frequently the greater sufferers.

Another advantage that the Blackfeet had over the Flat-Heads for some time, was the use of fire-arms, which the former obtained from the so-called Forts des Prairies, or Trading Posts, established east of the mountains at an earlier date and before any Post of the kind was located within reach of the latter. To these murderous weapons the Flat-Heads had nothing to oppose but arrows and their own undaunted bravery and audacity.

The first whites seen by some of these Indians, were the exploring party of Sieur de La Verendrye, who, as will be related in the second part of this work, reached the upper Missouri country and the eastern slope of the Rocky Mountains in 1742–43. But those explorers, as appears from the report of the expedition, did not cross over to the west side of the main range, where, as stated, lay the land of the Flat-Heads. It is, therefore, reasonable to conclude, that the Flat-Heads they met were not the whole tribe, but only a part, who were then on one of their annual hunts on the buffalo grounds between the upper Missouri and the Yellowstone rivers.

That among the first whites seen by the Flat-Heads there should have been a Jesuit missionary and a fellow-brother of him who, a century after, was to become their apostle, is somewhat remarkable. Yet so it was, as will appear from the sequel of our narrative.

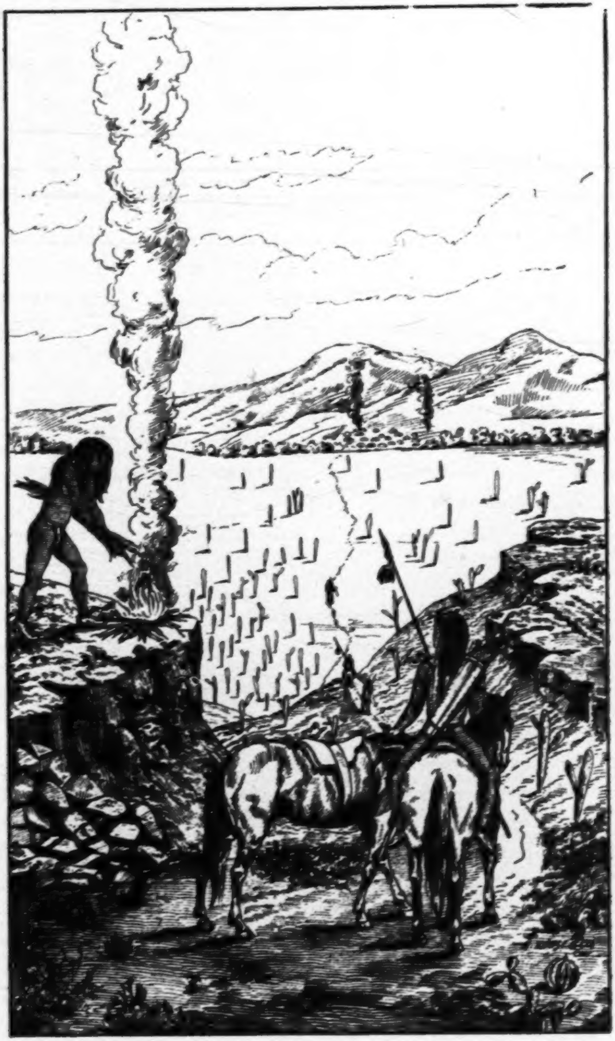
While de La Verendrye and his companions were the first pale-faces ever seen by the Flat-Heads, the first whites to pass through their land were Lewis and Clark and their followers, who reached the Bitter Root Valley in the month of September, 1805. There is still living at St. Ignatius an old Indian woman named Eugenie, who distinctly remembers and speaks of the arrival of these explorers, and vividly describes the surprise which their advent created. Eugenie was then in her 14th or 16th year, and in her present venerable old age she is still well preserved, her mental faculties are unimpaired and she can tell with accuracy of camp-scenes and events which Lewis and Clark describe in their travels.

To these explorers and some of their men, we owe the first detailed accounts about the Flat-Heads. Referring the reader to Lewis and Clark's published account of their Travels, we shall quote here only one passage from the Journal of Sergeant Patrick Gass, one of the men who served in that celebrated expedition. "To the honor of the Flat-Heads who live on the west side of the Rocky Mountains," says Sergeant Gass, after mentioning the loose morals of all the other tribes they had met in their long tour of exploration,—"we must mention them as exceptions; they are the only nation on the whole route where anything like chastity is regarded."

Mr. Cox, a gentleman first in the employ of the Pacific Fur Company and some time after in that of the Northwest Company, the victorious rival of the former concern, spent a couple of years, 1812–14, trading among the Flat-Heads. In Mr. Cox's testimony, these children of the forest had fewer failings than any other tribe he had met, and he speaks of them as being honest in their dealings, brave in the field and amenable to their chiefs; cleanly in their habits and decided enemies to falsehood of every description. The women were excellent wives and mothers, and their character for fidelity was so well established that he did not hear of an instance of one proving unfaithful to her husband. But with all these good points, notwithstanding, it is known that in the treatment of their prisoners, whether male or female, the Flat-Heads were as barbarous, cruel and brutal as any savages could be.

Mr. Cox speaks of his first visit to these Indians and we quote him, to give the reader an idea of some of their manners.

"Nov. 10 (1812) we came," says Mr. Cox, "to a small village of the Flat-Head nation, chiefly consisting of old men, women and children. [The great body of the tribe were hunting.] We were quite charmed with their frank, hospitable reception and their superiority in cleanliness over any



SIGNAL OF SUCCESSFUL FLAT HEAD WAR PARTY.

of the tribes we had hitherto seen. Their lodges were conical but very spacious, and were formed by a number of buffalo and moose skins thrown over long poles. The fire was placed in the center and the ground all around it was covered with mats and clean skins, free from the vermin we felt so annoying at the lower part of the Columbia."

The Flat-Heads lived on game and fish, both fresh and dried, and also berries and roots. Men and women were decently clad, and their garments were made of the skins and furs of the animals that supplied them with meats, the buffalo, elk, deer, beaver, etc. Little urchins, however, were occasionally wrapped in mother Eve's garbless robes. In our own days, some of those red cherubs could yet be seen, even in winter, plodding through slush and snow in their angel garments, any other raiment to some of those wild creatures seeming just as cumbersome as Saul's armor to young David.

At a later period the growing scarcity of furs and similar peltries, commenced to be supplied by the white man's blanket and by his ginghams and calicoes, to no small detriment of both the comfort and health of the natives. To-day, the Indian arrayed gorgeously and picturesquely in the triumphs of the chase and his natural ingenuity, is a thing of the past. He can only be seen at Washington, D. C., where occasionally and to serve a purpose, the Indian Department is wont to manufacture him to order.

The Flat-Heads are well built and were in earlier days a strong, healthy race, subject to few diseases, but their present physical condition is greatly deteriorated. An unequivocal proof of this may be found in the fact that the wonderful facility with which the Indian women of former days were wont to bring forth their children, has entirely ceased to be. Whereas, at an earlier date, parturition among them was attended with scarcely the disability of an hour's delay to take again to their horses and go to work, it is now just as difficult, long and laborious as with the whites. Until more recent times, death in child-birth was a thing unknown among those Indians, whose former power of endurance, due no doubt to their remarkably sound and robust constitution, could scarcely be credited at the present day. This benevolent gift of nature exempted the Indian women from pains which their savage state would have rendered doubly grievous and unendurable.

Their language is in many points original and difficult to master. Its utterance is slow, tolerably clear and distinct, though some of its sounds are aspirated and others intensely guttural. Five of the consonants commonly heard in other tongues, that is, b, d, f, r and v, are wanting in theirs, and are supplied by p, t, l and m. Thus, Adolph with them is Atól; Ambrose, Ameló; Raphael, Apél; Mary, Malee; Rosalie, Usalee; Victor, Mitt'tó, etc., the accent in all these names falling on the last syllable and "ee" sounding as the Italian "i" in Forlí.

The same language is spoken by nine other tribes, the Upper and Lower Kalispels, the Spokanes, the Cœur d'Alenes and the families in the vicinity of Colville, the variations being only accidental.

When still pagans the Flat-Heads believed in a Good Spirit and a bad one, and also in a future state of reward and punishment. With them, the good Indian went to a country of perpetual summer, where he would meet his wife and children, and where the rivers abounded with fish and the plains were swarming with buffalo and horses. The bad Indian, on the contrary, was doomed to a place covered with perpetual snows and where he would always be shivering with cold; he would see fire but from afar off; he would also see water but though dying with thirst, he could never reach it to cool his parched lips. Their code of morals was short yet comprehensive. Honesty, bravery, love of truth, love for wife and children were the principal virtues which entitled them to future happiness; while the opposite vices consigned them to endless misery.

The Flat-Heads had a very curious tradition with respect to the beaver. They believed that these animals were a fallen race of Indians, who, in consequence of their wickedness, had been condemned by the Good Spirit to their present condition; but that in due time they would be reinstated and restored to their former being. Some would even maintain that they had heard beavers talk with each other, and seen them sitting in council to pass judgment on an offending member.

What likely led them into the superstitious belief was the natural instinct and great sagacity displayed by these animals when building their habitations and storing them with provisions for the winter. Their skill and foresight are, in fact, most wonderful, and by their work one would almost think them endowed with intelligence. Towards the latter end of autumn they could be seen to assemble together in a certain number, ranging from twenty to thirty, and having chosen a spot for their residence, they would set themselves to cutting down trees, scanning beforehand their bent and the place as well where they wanted each tree to fall. When the tree was nearly severed, they would anxiously look up and watch its leaning, and as soon as its cracking announced its approaching fall, they scampered off in all directions to escape being caught under it. Once on the ground, the tree was quickly stripped of all its branches, and then with their dental chisels they would divide the trunk into several pieces of equal length, which, with great cuteness, energy and persistency they rolled to the spot chosen for their dwelling. Two or three of the older members of the family would oversee the others and superintend the work, and it was not unusual to see them at times beating and chastising such as would exhibit signs of indolence and laziness.

Should any of the band prove incorrigible and persist in refusing to do their share, the lazy fellows were unanimously driven off by the whole community and forced to secure shelter and provisions elsewhere. The outlaws were thus obliged to pass a miserable winter alone and half starved in a burrow on the bank of some stream, where they easily fell a prey to the trapper. The Indians called the indolent creatures "lazy beavers" and their fur was much less prized than that of the others, whose persevering industry secured them abundant provisions and comfortable quarters during the severity of winter. It is much to be regretted that these most industrious animals are fast disappearing from our streams, where they were so plentiful in earlier days.—(See P. Ronan, *History of the Flat-Heads.*)

Like other Indians, the Flat-Heads had their medicine-men and several superstitious practices, incantations, charms and the like. Polygamy among them, far from prevailing or being the rule, seems to have been a rare exception.

The dignity of great chief of the tribe was hereditary. Their war chiefs, however, were selected every year, and it sometimes happened that he who had been a war chief or leader in battle in one campaign, was a private in the next. The warrior who had displayed the greatest strength, prudence and bravery was elected war chief. He assumed command of the whole tribe in their hunting excursions upon the buffalo plains, and wielded it with despotic sway until their return. The hunting expedition over, he had no authority whatever and was like one of the rest to the great chief.

Proximity, constant intercourse, not less than common interests and common dangers, arising particularly from their annual buffalo hunts in the country of the Blackfeet and the Crows, their deadly foes, made the Flat-Heads and the Nez Perces, the latter a large neighboring tribe west of the Bitter Root Mountains, allies and friends from time immemorial. The two tribes were not only on the best terms of friendship, they also intermarried; whence followed that several Nez Perces, besides being akin to the Flat-Heads by blood, lived constantly among them and were identified with the tribe.

It will be well to bear this in mind, for, from the fact that one or two Nez Perces were among the Flat-Heads who went to St. Louis to obtain Black Robes, some writers have been misled into asserting, contrary to historical evidence, that "the claim on the first missionary efforts made in the country on the part of the Flat-Heads, was unfounded."

CHAPTER II.

HOW THE FLAT-HEADS OBTAINED THE FIRST NOTIONS OF CHRISTIANITY.

As far back as the seventeenth century French Jesuits had crossed the ocean to Christianize the savages of Canada. Among the number was Father Ignace Jogues, who became the apostle of the Iroquois, sealing with his blood and a most cruel death, his labors and the faith he had come to preach.

Did he ever think whilst laboring in their midst and shedding his blood in their behalf, that he was preparing apostles for the unknown regions of the Northwest and that the seed he was planting and fertilizing with his blood on the banks of the St. Lawrence, would be borne beyond the Mississippi, across the Rockies and even to the Pacific coast by those very savages who treated him so barbarously? Yet so it was to be.

Between the years 1812 and 1820 a band of these Iroquois left the Mission of Caughnawaga, near Sault St. Louis on the St. Lawrence, and crossing the Mississippi valley, directed their course to the unknown regions of the great Northwest. What the real object of their wandering may have been is not known, but surely though unconsciously they were fulfilling the designs of Providence for the conversion of those who were to become their adopted nation. The leader of the band was Ignace La Mousse, better known among the Indians and to history as Big Ignace or Old Ignace, because of his moral and physical superiority, and also to distinguish him from another and younger Ignace who, as will be seen later on, figures also conspicuously in the early history of the Flat-Heads.

Having reached the land of the Flat-Heads they were kindly and hospitably received, and here the wandering Iroquois concluded to remain. The ties of friendship soon ripened into stronger ones by intermarriage, and from this on those Iroquois became members of the Flat-Head or Selish nation. Old Ignace easily acquired an ascendency and great influence over the tribe, and these he wielded not only for the temporal, but also the spiritual welfare of the nation. He would speak time and again to those Indians of the Catholic religion, its doctrines, its prayers and its rites. The conclusion of his discourses was ever the same, the advantage and necessity of having some Black Robes in their midst to instruct them and teach them the way to Heaven.

He was listened to with the greatest attention, and docile to his instructions the Flat-Heads learned from him the prinpal mysteries and precepts of Christianity; the substance of the Lord's prayer; the Sign of the Cross and other practices of Catholic devotion. The Indians strove, as best they could, not only to remember what they were taught, but also to put it into practice and live accordingly. They prayed at stated times, kept the Sunday, baptized those among them who were about to die, and marked the graves of their dead with the sign of man's Redemption.

A great desire to have some Black Robes in their midst soon took hold of their souls, and the possibility of obtaining them was frequently discussed in their councils. At the suggestion of Ignace an expedition to St. Louis, Mo., was proposed and boldly resolved upon in a general assembly, and four of their braves volunteered to carry out the project.

The heroic audacity of such a step would have appeared the height of folly to all but those courageous people. None of them, except the Iroquois, had ever seen a village of the white man, and, but few of them, a white man's face. They would have to travel a distance of nearly three thousand miles over trackless mountains, sandy deserts and treeless plains; cross wide, deep rushing streams, their path being beset on every side by deadly enemies, whose eagerness and alertness to waylay them would be all but impossible to elude or escape. But the Flat-Heads were fearless.

In the spring of 1831 the four Indian braves who had volunteered to go on the expedition, started on their long and arduous journey, and reached St. Louis safely in the fall of the same year. Indians were a common, ordinary sight through the streets of St. Louis in those days, and it is no wonder that the arrival of our Flat-Heads seemed to be scarcely noticed at the time.

The hardships and sufferings of the journey told severely on the poor fellows. Two fell dangerously ill shortly after and died, both in their sickness expressing the desire to be baptized. Their Christian names were Narcisse and Paul, and, as appears from the records still kept at the Cathedral of St. Louis, both were buried in the Catholic cemetery of the place, Narcisse October 31st, Paul November 17th. Their surviving companions, whose names we have never been able to trace, left soon after to return to their country, but never reached it, and what may have become of them, has never been known by the tribe.

The following, bearing on this first Flat-Head expedition to St. Louis, is from the pen of Right Rev. Joseph Rosati, who was the Bishop of the place at the time. It was written scarcely two months after the death of the two Indians, and no document could carry more weight than this in establishing the facts to which we refer.

In a letter to the editor of the Annals of the Association of the Propagation of the Faith, under date of December 31, 1831, Bishop Rosati wrote as follows:—

"Some three months ago four Indians who live across the Rocky Mountains near the Columbia river (Clarke's Fork of the Columbia), arrived at St. Louis. After visiting General Clarke, who, in his celebrated travels, has visited their nation and has been well treated by them, they came to see our church and appeared to be exceedingly well pleased with it. Unfortunately, there was not one who understood their language. Some time afterwards two of them fell dangerously ill. I was then absent from St. Louis.

"Two of our priests visited them and the poor Indians seemed to be delighted with the visit. They made signs of the cross and other signs which appeared to have some relation to baptism. The sacrament was administered to them; they gave expressions of satisfaction. A little cross was presented to them. They took it with eagerness, kissed it repeatedly and it could be taken from them only after death. It was truly distressing that they could not be spoken to. Their remains were carried to the church, and their funeral was conducted with all the Catholic ceremonies. The other two attended and acted very becomingly.[1] We have since learned from a Canadian, who has crossed the country which they inhabit, that they belong to the nation of Flat-Heads, who, as also another called Black Feet, had received some notions of the Catholic religion from two Indians who had been to Canada and who had related what they had seen, giving a striking description of the beautiful ceremonies of the Catholic worship and telling them that it was also the religion of the whites. They have retained what they could of it, and they have learned to make the Sign of the Cross and to pray. These nations have not yet been corrupted by intercourse with others. Their manners and customs are simple and they are very numerous. Mr. Condamine [Rev. Matthew Condamine was one of Bishop Rosati's clergy attached to the Cathedral] has offered himself to go to them next spring with another. In the meantime we shall obtain some further information of what we have been told and of the means of travel." Thus Bishop Rosati.

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[1] Le trent et un d'Octobre mil huit cent trent et un, Je sousigné ai inhumé dans le Cemetière de cette Paroisse le corps de Keepeellelé ou Pipe Bard du Nez Percé de la tribu de Chopoweck Nation appellée Têtes Plates agé d'environs quarante quatre ans, administré du St. Baptéme venant de la rivière Columbia au dela des Rocky Mountains.

EDM. SAULNIER, PR.

Le dix sept de Novembre mil huit cent trent et un, Je, Sousigné, ai inhumé dans le Cemetière de cette Paroisse le corps de Paul sauvage de la Nation des Têtes Plattes venant de la rivière Columbia au dela des Rocky Mountains, adminintré du St. Baptéme et de l'extrème onction.

ROUX, PR.

CHAPTER III.

UNSUCCESSFUL ATTEMPTS TO ESTABLISH NON-CATHOLIC MISSIONS AMONG THE FLAT-HEADS.

Although this first expedition to St. Louis had failed of success in its immediate object, it was by no means a failure, inasmuch that it brought the cause of the Flat-Heads to the notice of the Christian world, and aroused much interest and sympathy in their behalf. But from this, as well as from the fact that Catholic missionaries could not be sent to them the following spring, nor for a good while after, arose a great danger for these Indians. We mean the danger of having sown in their midst by the enemy and his emissaries tares and cockle, instead of the good seed at the hands of the Master and His servants.

In fact, scarcely two years after the departure of the two survivors of the expedition, both the Methodists and Presbyterians strove to profit by the movement that had now set up in favor of the Flat Heads; and giving things a Protestant turn and meaning, made several attempts to establish missions of their own among those Indians. But their endeavors only brought forth, and proved in a most striking manner, the true spirit of the Flat-Heads, who, while they were determined to have missionaries at any cost, showed themselves equally determined to have no others but Catholic priests.

This was made clear in 1834, when Rev. Jason Lee, of Stanstead, Canada, and his nephew, Rev. Daniel Lee, with three laymen, were sent to found a mission among the Flat-Heads under the auspices of the American Methodist Episcopal Church. These gentlemen reached their destination, but instead of remaining among the Flat-Heads, proceeded to Oregon, and went to establish their mission in the midst of the Canadian colony on the Willamette. Whence this departure from the original plan and explicit object of their missionary expedition?

One of the reasons given by the historians of that mission is of interest and worth recording. "It was shown," say they, "that the supposed claim of the Flat-Heads on the first missionary efforts made in the country were unfounded."

This statement, translated into plain English, indicates clearly enough that the Rev. J. Lee and companions, on reaching the Flat-Head country found out their services were not desired, and that it was Catholic priests the Indians wanted and had sent for, not Protestant preachers. And this was exactly the plain truth.

The Flat-Heads, who were still in eager expectancy of the return of their brethren sent to St. Louis, hearing that missionaries were on the way to their tribe, thought at first, as a matter of course, that they could be no others than the Black Robes who now, at last, were coming to them, led by their braves. But when the Lee party arrived among them, they were greatly disappointed. None of their people were in the band, and further, the missionary gentlemen who stood before them did not tally with the men who had been described time and again by their Iroquois friends. The teachers, their adopted brethren had often spoken to them about, wore long black gowns, carried a little crucifix, prayed the great prayer (the mass) and did not marry. But the new comers wore no black gowns and, upon inquiry, had no cross to show; did not pray the great prayer, and were besides married or expected to be; they were not the kind of teachers they (the Flat-Heads) had sent for and were expecting; and they would have no others.

Obviously, this alone was good and ample cause for the Rev. J. Lee and company to make no attempt to remain and establish themselves among the Flat-Heads.

But some of the other reasons given by Lee and Frost, *Ten Years in Oregon*, page 127, for not having located their mission among the Flat-Heads, are also interesting and worth quoting. "Subsequent inquiries," say these historians, "had furnished reasons to the missionaries that could not justify any attempt to commence the mission among them [the Flat-Heads.] First, the means of subsistence in a region so remote and so difficult of access were, to say the least, very difficult. Second, the smallness of their number. Third, the vicinity to the Black Feet, as well the white man's enemies as theirs, and who would fall upon the abettors of their foes with signal revenge. Fourth, a larger field of usefulness was contemplated as the object of the mission than the benefiting of a single tribe, etc."

These gentlemen, it would seem, besides discovering that they were not wanted, found the field too small, uninviting and entailing too many dangers and hardships, and thought it wise, therefore, to move on and go to Oregon.

Nor was this the only unsuccessful attempt. The Flat-Head expedition to St. Louis had induced the missionary movement toward the Northwest, Oregon particularly, and the American Board of Foreign Missions seemed especially desirous to take this one particular tribe, the Flat-Heads, under their care. In 1835 the Rev. Samuel Parker, of iconoclastic fame, and Dr. Marcus Whitman, were sent to Oregon by the American Board of Foreign Missions. The object of the journey was to look into the condition of the Indians, with a view to establish among them missions under the auspices of the concern. The Flat-Heads, who were still hopeful of the return of their brethren, hearing that another missionary expedition was on the road, gathered renewed hope, thinking that these, likely, were the ones they were expecting.

Prompted by this sentiment, Insula, known among his people as the Little Chief and Great Warrior, accompanied by several others of the tribe, started out to meet the supposed Black Robes. Attacked on the road by hostile Indians, Insula's party fought their way through, and reached the rendezvous on Green river, where they met a number of representatives of other tribes. To their disappointment, none of the four sent to St. Louis was there, nor did they hear any news of them, and the supposed Black Robes were no others than the Rev. S. Parker and Dr. Whitman.

These gentlemen, having assembled the Indians, introduced themselves as envoys and missionaries, who had been sent to preach to them and establish missions in their midst. Some Nez Perces chiefs who were with the rest, seemed pleased with the men, and showed themselves disposed to accept them as their teachers. Upon these manifestations of good will on the part of the Nez Perces, Rev. Parker and Dr. Whitman held a conference and resolved, that while the former would continue his tour of exploration, the latter would return to the States, to secure forthwith missionaries for both the Flat-Head and Nez Perces nations.

But our "Little Chief and Great Warrior," Insula and his followers, were not quite satisfied with the looks nor the message of the missionaries. They appeared too much like the others, the Lee party, who had passed through their country the preceding summer. They too married, and they too, like the others, had neither black gowns or crosses nor the great prayer. From all this Insula concluded that neither were these the teachers spoken of by their adopted brethren, the Iroquois, and, consequently, he and his men would have nothing further to do with them.

That this was really the practical conclusion arrived at, was made strikingly evident the following summer, 1836, when Dr. Whitman returned with assistants, brought out purposely to establish the contemplated missions among the Flat-Heads and Nez Perces. The party consisted of Dr. Whitman himself and his wife; Rev. H. H. Spalding and wife and Mr. W. H. Gray. While the Nez Perces went to meet these missionary ladies and gentlemen, as per agreement made with Dr. Whitman the preceding year, the Flat-Heads were conspicuous only by their absence. None of their tribe appeared; thus once more accentuating their will and determination to have in their midst no others but Catholic missionaries.

This conclusion escaped neither the Rev. Spalding nor Dr. Whitman, who, both, with their wives, went to establish themselves on the upper Columbia, the former at Lapwai, the latter among the Cayuses.

It was the country where the Rev. Samuel Parker, a short time before, had taught the Indians to place over the graves of their dead, two stones instead of a cross, and had preached Christianity to them by breaking to pieces with his own hands and under their eyes, the symbol of Christianity. Here is the fact, as related by himself: "The night of our arrival," writes he in his 'Journal of an Exploring Tour,' "a little girl of six or seven years of age died. The morning of the 12th they buried her. In this instance they had prepared a cross to set up on the grave, most probably having been told so by some Iroquois Indians, a few of whom, not in the capacity of teachers but trappers in the employ of the Fur Company I saw west of the mountains. But as I viewed the cross of wood made by men's hands, of no avail to benefit the dead or living—I took this which the Indians had prepared and broke it to pieces. I then told them that we placed a stone at the head and foot of the grave only to mark the place."

Thus missionary Parker, and the scandalous deed is still remembered by the red races of the Northwest. But what followed some years later, made it also very clear, that the crossless Christianity preached by this Rev. gentleman and others like unto him, was insufficient to tame and soothe the savage; nor could it keep those Indians, as is told by the bloody history of their wars, from rising up and murdering their white-skinned brethren.

Another attempt to establish a Protestant mission among the Flat-Heads was made a year or so later, Mr. W. H. Gray being detailed to the work. With that object in view he, in fact, passed through their country to reconnoiter and inspect the field in person. But this last effort to force Protestant teachers upon them, proved abortive as the preceding ing ones, and was foiled alike by the constancy and alertness of those Indians. We shall see in the next chapter that whilst Mr. Gray was seeking to establish a Presbyterian station among the Flat-Heads, a Flat-Head deputation was on the road to St. Louis after Catholic priests, Mr. Gray himself falling in and traveling part of the way with the envoys.

CHAPTER IV.

OTHER EXPEDITIONS SENT FORTH BY THE FLAT-HEADS TO SECURE CATHOLIC MISSIONARIES.

The Protestant expedition that had passed through their land in 1834, and still more the report of Insula and his party upon their return from Green river in the summer of 1835, convinced the Flat-Heads that their embassy to St. Louis had hopelessly miscarried. They were greatly disappointed but not discouraged; on the contrary, their very disappointment seemed to increase rather than diminish their yearning after the true Black Robes. Another expedition was therefore resolved upon shortly after the return of Insula. It was Ignace himself this time who offered to go, and we are inclined to think, that the news brought to the tribe by the Green river party prompted his resolution, and hastened his departure, in order, perhaps, to forestall the coming of non-Catholic preachers among the Flat-Heads.

He left the Flat-Head country late in the summer of 1835, and took with him his two sons, Charles and Francis, two lads between ten and twelve years of age, for the sole purpose of having them baptized, and probably also confirmed; although of this latter we find no specific evidence. Ignace started with the intention of going to Canada, the place of his birth, where he thought he could more easily obtain missionaries for the Flat-Heads, which, as said, was the main object of his long, perilous journey. Learning, however, on his way that there were Jesuit Fathers at St. Louis, he turned his steps in that direction, and reached the place late in the Fall, after frightful privations and sufferings.

His two sons were baptized by one of the Fathers of the College on the eve of St. Francis Xavier, December 2, 1835. This is evident from the records of their baptism still preserved, and for a copy of which we are indebted to Father Thos. Sherman, S. J., of St. Louis University. The record is as follows:—"1835, 2 Decembris Carolus & Franciscus Xaverius Ignati Partui Indiani ex vulgo Flatheads solemniter baptizati fuerunt."

After pleading the cause of the Flat-Heads, and receiving from Bishop Rosati the assurance that missionaries would be sent to them as soon as possible, Ignace and his two sons left St. Louis and safely returned to the mountains.

Francis is still living and has been a personal friend of the writer for the last twenty-five years; and, perhaps, in the whole of Missoula County there is not a man more respected by white or Indian, than is François Saxa, the name by which he is known.

Eighteen months from Ignace's return, having brought no tidings of any priests being on the way, a third embassy went forth from that brave nation in the summer of 1837. This third delegation was composed of three Flat-Heads proper, one Nez Perces and Ignace himself, the leader of the party, five in all. At, or near Fort Laramie, our little band were joined by some white people, one of the number being Mr. W. H. Gray, whom we have already met in company with Rev. Spalding and Dr. Whitman.

This gentleman was going back to the States from the Presbyterian missions on the Columbia, the object of his journey being to secure assistants for the establishment of a Presbyterian station among the Flat-Heads. Instead of taking the usual route more to the south, he purposely passed through the Bitter Root Valley to make a personal inspection of the field. That he was given no encouragement by the Flat-Heads is evident from the fact of his meeting Ignace and the four others, who, according to Mr. Gray himself, were going "to urge the claim for teachers to come among them."

Our Indians and Mr. Gray's party were now traveling together, and while passing through the country of the hostile Sioux, at a point called Ash Hollow, on the South Platte, they fell in with a large body of warriors, some 300 strong, of that nation. Being attacked by their enemy, the little band of Flat-Heads bravely defended themselves and sold their lives dearly, killing some fifteen of their assailants. But at such odds, there was not the slightest chance for them to escape, and overcome by the number, all five perished in the unequal struggle. The whites, who had been ordered to stand apart during the combat, were now made prisoners, but only for a while, as they were released shortly after.

Ignace, being an Iroquois and habited like a white man, had also been told to stand apart with the whites, but the

FRANCIS SAXA

brave fellow chose the lot of his adopted brethren and died with the rest. Thus perished he who might justly be called the apostle of the Flat-Heads, and through them also of many of the other Indian tribes of the Rocky Mountains.

The news of the sad end of their brethren having reached the Flat-Heads, undaunted neither by their former failures nor this last disaster, they resolved upon sending out a fourth expedition. In one of their councils two of the men, both Iroquois, stood up and announced themselves willing and ready to go and bring the Black Robes. These two Indian heroes were, one Left Handed Peter (Pierre Gaucher) and the other Young Ignace, who was so called in contra-distinction from Old Ignace. They left the Flat-Head country in the summer of 1839, joining some Hudson Bay Company men, who were about to make the voyage in canoes, and arrived at St. Louis in the autumn of the same year. This time, at last, their long, persistent efforts were to meet with success.

But before proceeding further we must listen again to Bishop Rosati, who, as an eye witness of some of the facts here narrated, throws also considerable light on all the rest.

In a letter dated "St. Louis, Oct. 20, 1839," and addressed to the Father General of the Society of Jesus at Rome, the Bishop wrote as follows:

"REVEREND FATHER:

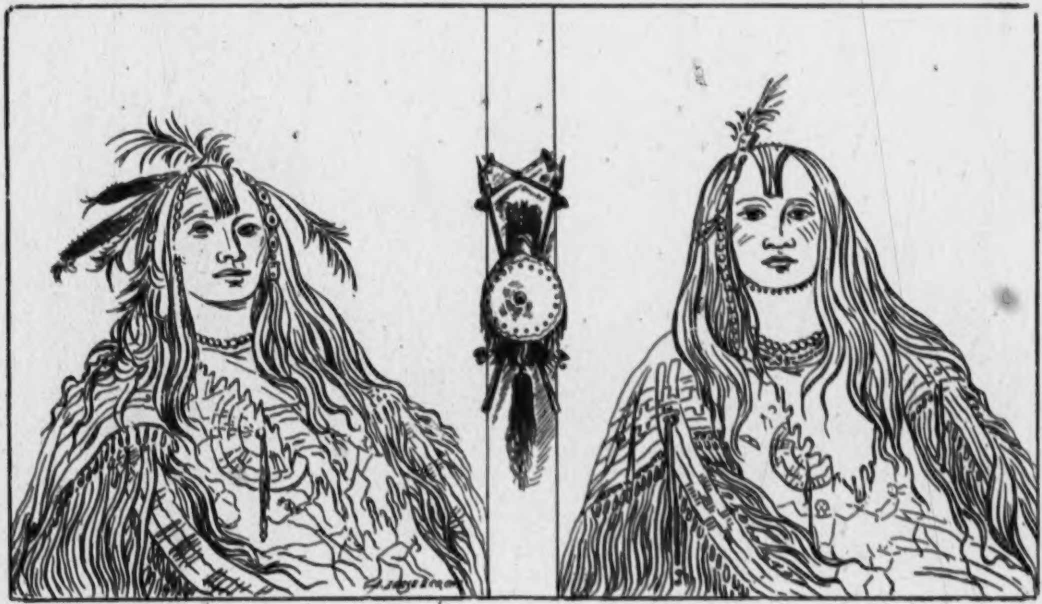
"Eight or nine years ago (1831) some of the Flat-Head nation came to St. Louis. The object of their journey was to ascertain if the religion spoken of with so much praise by the Iroquois warriors was in reality such as represented, and above all if the nations that have white skin had adopted and practised it. Soon after their arrival in St. Louis they fell sick (two of them) called for a priest and earnestly asked to be baptized. Their request was promptly granted and they received the holy baptism with great devotion. Then holding the crucifix they covered it with affectionate kisses and expired.

"Some years after (1835) the Flat-Head nation sent again one of the Iroquois nation to St. Louis (Old Ignace.) There he came with two of his children, who were instructed and baptized by the Fathers of the College. He asked missionaries for his countrymen and started with the hope that one day the desire of the nation would be accomplished, but on his journey he was killed by the infidel Indians of the Sioux nation."

This last statement in Bishop Rosati's letter, must have originated from not distinguishing with sufficient precision in the information given him or as understood by him, the fact that it was on his going back to St. Louis the second time, as we have seen, and not on his return to the mountains, that Ignace was killed. Apart from this trifling inaccuracy, which can be easily accounted for under the circumstances, the Bishop's statement is perfectly correct.

"At last," continues Bishop Rosati, "a third expedition [Left Handed Peter and Young Ignace] arrived at St. Louis, after a voyage of three months. It was composed of two Christian Iroquois. Those Indians, who talk French, have edified us by their truly exemplary conduct and interested us by their discourses. The Fathers of the College have heard their confessions and to-day they approached the holy table at high mass in the Cathedral church. Afterwards I administered to them the sacrament of Confirmation and in an address delivered after the ceremony I rejoiced with them at their happiness and gave them the hope to have soon a priest.

"They will depart to-morrow: one of them will carry the good news promptly to the Flat-Heads; the other will spend the winter at the mouth of Bear river, and in the spring he will continue his journey with the missionary whom we will send them. Of the twenty-four Iroquois who formerly emigrated from Canada only four are still living. Not only have they planted the faith in those wild countries, but they



PETER GAUCHER. LITTLE IGNACE.

(After a painting by Geo. Catlin.)

have besides defended it against the encroachments of the Protestant ministers. When these pretended missionaries presented themselves among them, our good Catholics refused to accept them. 'These are not the priests about whom we have spoken to you,' they would say to the Flat-Heads, 'these are not the long black-robed priests who have no wives, who say mass, who carry the crucifix with them! For the love of God, my Very Reverend Father, do not abandon these souls!'"[1]

CHAPTER V.

FATHER P. J. DE SMET'S FIRST TRIP TO THE ROCKY MOUNTAINS.

The priest who was to follow them in the spring proved to be none other than Father P. J. De Smet, S. J., now about to enter on his world-wide famed career, as the apostle of the Rocky Mountains and the pioneer of Christianity and civilization of our fair State.

Termonde, a prosperous, neat little town of East Flanders, Belgium, at the confluence of the Scheld and Dender, gave him birth January 31, 1801. He entered at an early date the Society of Jesus and afterward crossed the ocean to work for the American missions. Ill health shortly after brought him back to his native country. He returned, however, in 1837, his health now restored. In 1835 the Bishops of the United States being assembled in the first Plenary Council at Baltimore, had confided the Indians to the Society of Jesus, and Father De Smet, one year after his return to America, had been sent to open a mission among the Pottowatamies in Kansas. He was preparing to extend his missionary work further west when our two Iroquois arrived at St. Louis to plead anew and to press the claim of their brethren of the mountains.

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[1] From the fact that four embassies were sent out by the Flat-Heads, and but three of the four reached St. Louis, has arisen much confusion about the real number of those expeditions, some writers mentioning only three, others four. The seeming discrepancy, however, disappears at once by simply observing, that those who mention only three, speak of the deputations that *reached* St. Louis, as is evident from Bishop Rosati's letter; whereas, those who mention four, speak of the expeditions that *set out for St. Louis from the Flat-Head country*, and these, as we have seen, were four.

Father De Smet offered himself to his Superiors as ready to go and meet the wishes of those good, brave people. The matter was discussed and, at first, it was proposed to send two Fathers, but sufficient means could not be raised, not even by loan, to the amount of $1000, to defray the expenses of the expedition. It was therefore decided that Father De Smet would go without a companion.

Accordingly, as soon as spring opened, Father De Smet set out on his long, perilous journey with Ignace, who had remained behind, to act as his guide, whilst Peter had started home some time before to bring the good tidings to the nation. Father De Smet left St. Louis April 5, 1840, and joining at Westport, near Kansas City, the annual expedition of the American Fur Company, started thence with a party of about thirty to Green river, at that time the rendezvous of all westward travel.

About the same time that Father De Smet was leaving St. Louis, Peter appeared most unexpectedly in the Flat-Head camp on Eight Mile Creek, Bitter Root Valley, bringing the good news that the Black Robe, accompanied by Ignace, was coming. Upon this announcement the chief detailed ten of his warriors to go ahead and meet the man of God and escort him into the camp, whilst he would follow on with all the tribe.

On June 30th, the Westport caravan reached Green river and there, to his great surprise and delight, the missionary met the Flat-Head warriors who had arrived on the spot some time before and were waiting for him. Here, on the follow-

REV. PETER J. DE SMET, S. J.

ing Sunday, July 5, Father De Smet celebrated mass before a motley, yet most respectful crowd of Indians, whites, fur traders, hunters and trappers. The altar was erected on a little elevation on the prairie, and was decorated with boughs and garlands of wild flowers. The temple was the most magnificent of God's own making, having for its vault the azure sky and for space and floor the vast, boundless expanse of the wilderness. The spot was afterward known and pointed out by the Indians as "the Prairie of the Mass."

On the following day Father De Smet bade adieu to his traveling companions of the plains, and with his Indian escort started northward towards the head-waters of the Snake river. Some eight days' journey through mountain defiles brought them to the main body of the Flat-Heads. They were encamped in Pierre Hole valley, on the line that separates East Idaho from Wyoming south of Pleasant valley, having come that far, a distance of some 800 miles, to meet the priest. Their number had been increased from the start and on the road by detached bands of other tribes, Nez Perces, Pend d'Oreilles and Kalispels, numbering, all told, some 1600 souls. His entrance into the camp was a real triumph, in which all, men, women and children, took part.

"Immediately the whole village was in commotion," wrote Father De Smet to his friend, Father Barbelin, "men, women and children all came to meet me and shake hands, and I was conducted in triumph to the lodge of the great chief, who had the appearance of a patriarch."

Surrounded by the principal men of the two tribes and their warriors, the great chief, whose name was The Big Face, thus addressed Father De Smet:

"This day the Great Spirit has accomplished our wishes and our hearts are swelled with joy. Our desire to be instructed was so great that three times had we deputed our people to the Great Black Robe in St. Louis to obtain priests. Now, Father, speak and we will comply with all that you will tell us. Show us the way we have to take to go to the home of the Great Spirit." "Then," says Father De Smet, "he resigned his authority to me, but I replied that he mistook the object of my coming among them; that I had no other object in view but the salvation of their souls and that they were to remain as they were until circumstances should allow them to settle in a permanent spot."

After arranging on the hours proper for prayers and instructions, one of the chiefs brought Father De Smet a little bell, with which he might give the sign and call them together. "The same evening," continues Father De Smet, "about 2000 persons were assembled before my lodge to recite night prayers in common. The prayers having been said, a solemn canticle of praise, of their own composition, was sung by these children of the mountains to the Author of their being. It would be impossible for me," he adds, "to describe the emotions I felt at this moment. I wept for joy and admired the wonderful ways of that kind Providence, which, in His infinite mercy, had deigned to depute me to these poor people, to announce to them the glad tidings of salvation."

Soon after the whole camp was on the move up Henry's Fork of the Snake River to Henry's Lake, its source. Here Father De Smet, July 23d, ascended one of the peaks on top of the main range and engraved on a soft stone the following inscription: "*Sanctus Ignatius Patronus Montium, die* 23 *Julii* 1840." And here also, his soul brimfull of emotion at the inspiring solemnity and grandeur of the scene before him, broke forth in the following rhyme, which is transcribed from his diary:

"Salut Roche Majestueuse!
Futur asile de bonheur,
De ses trésors le Divin Coeur,
T'ouvre aujourd'hui la source heureuse."

This may be rendered:

"Ye Rockies hail! majestic mounts!
Of future bliss the favored shrine!
For you God's Heart of gifts Divine
Opens this day its precious founts."

Moving thence a short distance, they crossed what is now the Idaho line and camped in Montana, first at the headwaters of Beaverhead River, not far from Red Rock Lake; then along the banks of the same river and in the Big Hole basin; finally on Jefferson Island, at the lower end of the Boulder Valley, near the three forks of the Missouri. Thus, the banks of the Beaverhead-Jefferson River is the spot where Christianity was first preached in Montana.

Father De Smet's missionary labors began with the day of his arrival, and never were there more docile pupils than these poor children of the forest. In the comparatively short time he was with them, he prepared several hundred of them for baptism and instructed about 1000 others.

The following is a copy of a letter addressed by Father De Smet from this field of his missionary labors to the Very Rev. F. N. Blanchet, V. G., (afterwards the first Archbishop of Portland, Oregon) who had crossed the Rocky Mountains two years previous, and was at this time evangelizing the French Canadians and Indians in Oregon, near the coast.

"FORK OF JEFFERSON RIVER, *Aug.* 10, 1840.

" *Very Reverend Sir:*

"Your Reverence will be glad to learn that Mgr. Rosati, Bishop of St. Louis, in concert with my provincial Superior of the Society of Jesus in Missouri and in compliance with the desires often repeated, of the Flat-Heads, Pend d'Oreilles and a great number of Nez Perces, has sent me to the Rocky Mountains to visit these missions. I have found the two first in the best desirable disposition, well resolved to stand by the true children of Jesus Christ. The few weeks I had the happiness to pass among them have been the happiest of my life and give me the firm hope, with the grace of God, to see soon in this country, so long forsaken, the fervor of the first Christians. Since I am among them I have three, four and five instructions daily. They cannot be tired, all come to my lodge at the first ringing of the bell. They are anxious to lose none of my words relating to these instructions on these heavenly subjects, and if I had the strength to speak to them they would willingly listen to me whole days and nights. I have baptized about 200 of their little children and I expect to baptize in a short time 150 adults."

This letter was sent through Indians and Hudson Bay Company men to Colville, and thence brought to St. Paul, Oregon, and handed to the Very Rev. F. N. Blanchet by his missionary companion, Rev. Modest Demers.

After two months of constant missionary work, Father De Smet bade farewell to his newly begotten children of the mountains, with the promise to return in the spring with other Black Robes.

From the Gallatin Valley, where he parted with the main body of the tribe August 27th, he now crossed over to the Yellowstone country, being escorted for a considerable distance by a number of Flat-Head warriors. His course lay through the land of the Crows, Black Feet, Gros Ventres, Assiniboines and the Sioux, all hostile to the Flat-Heads and their friends.

Passing an Assiniboine party in safety, he and his companions were surrounded by a fierce war party of Black Feet. The long, black gown of the missionary, the crucifix which glittered on his bosom whenever he traveled through the Indian country, arrested the eyes of the Black Feet Chief. "Who art thou?" asked he. "He is a Black Robe," said Father De Smet's companion, "The man who speaks to the Great Spirit." In a moment all was changed. Invited to eat with the missionary, the chief showed still greater respect when he saw him address the Great Spirit before the frugal meal. This ended, twelve Indians stretched a buffalo robe before the Father, with motions indicating their wish that he should be seated upon it. Supposing it was intended for a mat, he did so; but they raised it aloft, and so bore him in triumph to their village. There too, he was received and treated with every honor. "It is the happiest day of my life," said the chief. "It is the first time that we see among us the Black Robe, the man who speaks to the Great Spirit. These are the braves of my tribe. I have brought thee here, that the memory of thy presence may be forever engraved on their memories."

Father De Smet arrived in St. Louis on the eve of the new year, and his safe return sent a thrill of joy through the souls of his brethren. On hearing from him of the good dispositions of the Flat-Heads, of the large and ripe field that was waiting for laborers, all burned with a desire to go and help him gather in the harvest.

CHAPTER VI.

FATHER P. J. DE SMET RETURNS TO THE MOUNTAINS ACCOMPANIED BY OTHER MISSIONARIES.

The exploration tour of Father De Smet had proved a success, and the establishment of the mission among the Flat-Heads was now assured. Preparations were made during the winter and in the spring of 1841 Father De Smet started from St. Louis to return to the mountains.

He was accompanied by two other young missionaries as energetic and zealous as himself, Father Gregory Mengarini, a Roman, and Father Nicholas Point, a Vendean, and three Lay Brothers, Joseph Specht, an Alsacian, and two Belgians, Charles Huet and William Claessens. They were all members of the Society of Jesus, and by their diverse nationalities seem to have foreshadowed the cosmopolitan character of the population of the State of Montana.

They left Westport, Missouri, on the 10th of May, with a caravan of emigrants who were going to California and crossed the country, moving in the direction of the Platte River, whose banks once reached they followed for over two months. The Fathers had in their party, as hunter and guide, one John Gray, a noted mountaineer, who was married to an Indian woman; and as drivers, two Canadians and also an Irishman whose name was Fitzgerald. Their traveling outfit was made up of mounts, some pack animals, four carts and one wagon drawn by oxen. These were the first wagons and oxen brought into Montana.

The Flat-Heads had promised Father De Smet, when parting with them the preceding year, that an escort from their tribe would meet him at a certain point, at the foot of the Wind River Mountains, by the first of the following July. Faithful to their promise, ten Flat-Head lodges were on the spot at the stated time, but our travelers did not arrive until the middle of the month. The Indians, after waiting there for the Fathers some ten or twelve days, ran short of provisions, and were compelled to go to the mountains some distance off, to hunt for something to live upon. The Fathers heard of all this when they were near Fort Bridger, and sent John Gray ahead to make their arrival known to the hunters.

Among the number of these Flat-Heads who had come to meet the missionaries, were the following: Gabriel Prudhomme, a half-breed adopted by the Flat-Heads into their nation, and who had been Father De Smet's interpreter the previous year; the two sons of Old Ignace, Charles and Francis, who, as related, had been baptized at St. Louis; Young Ignace, who had accompanied Father De Smet on his first trip; young and brave Pelchimó, whose brother was one of the five slain by the Sioux at Ash Hollow; and Simon, the oldest man of the tribe, whom Father De Smet had baptized on the first trip. These, going ahead of the rest of the band, were the first to greet our travelers. Old Simon rode

ST. MARY'S MISSION AND CHURCH AMONG THE FLAT-HEADS.

REV. GREGORY MENGARINI, S. J.

as fast as the others, and looked, spoke and acted as if the vivacity of his youthful days had come back to him, while Young Ignace traveled four whole days and nights without food and drink, that he might be among the first to welcome the missionaries.

The provisions of the Fathers were by this time nearly exhausted, and their animals, besides, were so jaded by the long journey that it was feared they would give out at any moment. After consulting over the situation, it was resolved to proceed in the direction of Fort Hall, where new supplies could be secured. Having also learned that the body of the Flat-Heads were then on their way to hunt the buffalo and encamped on the banks of the Beaverhead, Gabriel Prudhomme, with another, was detailed to go and announce the coming of the Fathers, for whom he was also to procure a relay of horses to continue the journey. Father De Smet now started ahead with young Francis, and on August 15th, the Feast of the Assumption of our Blessed Lady, reached Fort Hall, where he was joined by the others on the following day. A few days later, Gabriel also arrived with a deputation of Flat-Heads from the main camp and a number of fresh horses for the use of our travelers.

On the 19th of August, taking leave of the emigrants, the missionaries left Fort Hall, and, wending their way up the Snake River, crossed the divide, directing their course toward the main body of the tribe at the headwaters of the Beaverhead. Eager to anticipate greeting the missionaries, several detached bands of Indians came to meet them as they advanced, and on August 30th the main camp was reached. We shall let the reader imagine the joy that must have filled the breasts of the Indians and their zealous apostles at the meeting!

After a few days of rest and happy intercourse, the Fathers, with an escort of a few lodges, started for the Bitter Root Valley, where the Mission was to be located and where, according to promise, the Indians were to join them in the fall. Father De Smet with his party now ascended the slope of the mountains, recrossing the main divide, and by the Deer Lodge Pass descended into the valley of the same name, and followed it down to the mouth of the Little Blackfoot, just where Garrison is to-day. The stream, which some have since called by the ominous name of the Hell's Gate, was here christened by the Fathers St. Ignatius River. Our travelers followed the course of these waters down to where now stands Missoula, and thence ascending the Bitter Root Valley some twenty-eight miles, arrived at the spot which lies between the present townsite of Stevensville and old Fort Owen. This was to be the end of their journey and the location as well of the first Catholic Mission in Montana.

CHAPTER VII.

FOUNDING ST. MARY'S MISSION. EDIFYING CONDUCT OF THE FLAT-HEADS. FIRST LESSONS IN AGRICULTURE, ETC.

The place last described in the preceding chapter was reached on the 24th of September, the Feast of Our Lady of Mercy. This seeming casual coincidence, was significant and full of meaning in the mind of the missionaries, and they looked upon it as a very propitious auspice for themselves, their work and the forlorn races whom they had come to lift from barbarism, and who were, indeed, great objects of mercy. A conspicuous cross which they had soon constructed of roughly hewn timber and which, on the same day, they planted on the favored spot at the chant of the *Vexilla Regis*, seemed to add to and complete the significance of the occurrence.

They named the place and the Mission after our Lady, St. Mary's. The beautiful stream flowing by; the mighty mountain towering up to the clouds just opposite, and the whole surrounding country communicated in the appellation and became respectively, St. Mary's River, St. Mary's Peak, St. Mary's Valley. No one has ever told or will ever be able to tell how much Christianity has contributed to the civilization and welfare, temporal and spiritual, of our race, by even so simple a means as that of calling things, places and persons her own names; but on Judgment Day mankind will be struck with amazement at the revelation.[1]

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[1] This allusion is prompted by comparing the noble, elevating names bestowed by the messengers of Christianity with those given by the Yankee, the frontiersman, the gold seeker and the adventurer. In these northwestern regions and along the Pacific Coast the contrast is not only noticeable but very striking.

Confining ourselves to Montana, take for instance the following, not to mention more vulgar ones: Grasshopper, Boulder, Horseshoe, Prairie Dog Town, Deadhorse, Dry Gulch, Crow's Nest, and the like. How trivial and insignificant are these, when compared with the dignified and inspiring appellations supplied by religion!

What is still more to be regretted is the fact, that original names given to stream, lake or mountain by the pioneers of Christianity are, not unfrequently, ignored or put aside for new, trifling appellations suggested by trivial incidents or the mere whim of some later arrival. This, in countries especially of as yet no written record, is like roiling at their very source the fountains of historical truth.

As to the beneficent influence of Christian names in the cause of civilization and in behalf of things and persons sublunary, it is unquestionable, and not only admitted, but also easily understood by the believer in Christianity. We might here enter at some length into this very interesting subject, but to do so would lead us too far from our theme.

We simply observe that the names which religion bestows, are usually taken from superior beings, living, helpful, deserving of special honor and capable, besides, of requiting any homage that may be paid to them, that is to say from Angels and Saints. Now, it is manifest both from reason and our own experience, that to bestow our own names on an object is to interest us in that same object. For after all, our names are something especially our own, and, so to speak, part of ourselves. And who can help not being interested in himself, or in what is his own? Whence appears at once, that to call an object an Angel's or a Saint's name, is actually to interest those heavenly beings in its behalf. The tutelary divinities of ancient mythology, notwithstanding all the grotesqueness in which they

On the first Sunday of October, the Feast of Our Lady of the Rosary, the Mission was formally inaugurated, the Fathers having made what best temporary arrangements they could for the occasion. They now proceeded to the erection of buildings, and with such zest and speed did the work proceed that in a few weeks' time, with other structures, a log chapel capable of accommodating nearly the whole tribe, was completed.

Nothing could exceed the joy of the Indians at having the house of the Great Spirit, the house of prayer, on their soil. Surprising as it may appear, the spot chosen for the chapel had been hallowed from on high by a special occurrence, of which the Fathers knew nothing until some time after the erection of the building. The incident is worth recording, and we have heard it time and again from the lips of saintly Father Giorda.

The church had just been finished when one of the Indians suddenly exclaimed: "Why! this is the very spot on which little Mary said the house of prayer would be built."

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were clothed by paganism, were, perhaps, but so many distorted expressions of this objective truth which, likely, lay at the bottom.

But with regard to the Saints, they may further be considered as members of the human family, who by their gifts of nature and grace, their talents, their virtues, their deeds and achievements in every walk of life, stand out before the race as so many models and perfect ideals that invite, excite and stimulate their fellow-beings to imitation. A personal name is the expression of the individual himself and whatever belongs to him, and therefore to call a thing after one's name is to set before us not only the object named, but also the person whence the name is derived. Now, is there nothing edifying, elevating, ennobling and inspiring in bringing by this recalling of their names, such models and examples before our minds?

It is obvious that this last consideration may equally apply with regard to the bestower of the name, the Christian explorer, whether in search of souls, lands or seas; for he, too, and his whole individuality become associated with the object named by the very fact of his naming it.

From these simple reflections one can easily see how much religion contributes to the cause of men's welfare and progress by nothing more than calling things, places and persons her own names.

It seemed that while some Indian lodges were camped on the place some years before, little Mary, an Indian girl about thirteen, had there fallen sick and died after having been baptized, at her own request, by one of the Iroquois who happened to be in the party. While thanking God for the grace of baptism just received, all at once she cried out: "There is no happiness on this earth, happiness is only to be found above; (with her weak and trembling hands pointing to the sky) I see the heavens open, and the Mother of Jesus Christ invites me up to her." Then turning to the astonished Indians, she added: "Listen to the Black Robes when they come: they have the true prayer; do all they tell you. They will come and on this very spot, where I die, will build the house of prayer." The circumstance seemed to have been forgotten, and now it had recurred to their minds.

The news soon spread among the neighboring nations that the true Black Robes had come into the land, and the missionaries could record before the end of October that one single day had brought to their instructions representatives of twenty-four different tribes.

Faithful to their promise, all the Flat-Heads were back from the hunt before the beginning of winter, and on the 3d day of December, the Feast of St. Francis Xavier, one-third of the whole tribe were regenerated in the waters of holy baptism. The first Christmas was celebrated with all the solemnity possible in the wilderness. On that day 115 Flat-Heads, led by their chiefs; 13 Nez Perces and their chief; a Blackfoot chief and his whole family, were baptized. "I began my first mass," says Father De Smet, "at seven in the morning; at five in the afternoon I was still in the chapel. The heart may feel, but the lips cannot express the emotions which I then experienced. From 600 to 700 newly made Christians with bands of little children baptized within the last year, all assembled in the poor church in the midst of the desert, where, until lately, the name of God was scarcely known, offering to their Creator their regenerated hearts, protesting that they would persevere in the holy service of God until death, was certainly an offering most acceptable to God and which, we trust, will draw down the dews of Heaven upon the Flat-Head nation and the neighboring tribes."

The faith, piety and fervor of the first converts to Christianity seemed to reappear among these children of the forest. We may be pardoned if we here quote from the official report of Lieut. John Mullan, U. S. A., who, thirteen years later, in company with Hon. Isaac J. Stevens, was sent by the U. S. Government to explore what is now the State of Montana and spent some time in the Bitter Root Valley.

"When I arrived," thus ran the report, "at the camp, with my guide, three or four men came to meet me and we were invited to enter the lodge of the great chief. With much eagerness they took care of our horses and unsaddled them and led them to drink. As soon as all the camp had been informed of the arrival of the white man among them, the principal men of the tribe collected at the lodge of the chief. All being assembled, at a signal given by the chief they prayed aloud. I was struck with astonishment for I had not the least expectation of such conduct on their part. The whole assembly knelt in the most solemn manner and with the greatest reverence they adored the Lord. I asked myself, 'am I among Indians? Am I among people whom all the world call savages?' I could scarcely believe my eyes. The thought that these men were penetrated with religious sentiment so profound and beautiful overwhelmed me with amazement."

But the missionaries had come to teach the Indians not only to pray and be good Christians, but also to work and live industriously. Hence, no sooner had they built the church and some necessary shelter for the winter, than they commenced to cut and split rails and fence in a piece of land, preparatory to putting it under seed as soon as spring would open. This kind of missionary work was a great surprise to the Indians, who could not yet understand what it meant or was for, and they greatly wondered at it.

No seed, however, was at hand, and the place where some could be had was Fort Colville, Washington, over 300 miles away. Thither Father De Smet directed his steps, accompanied by an escort of ten Flat-Head warriors, the object of his journey being, as said, to secure seed and other needed supplies for the Mission. He left St. Mary's on the 28th of October and visited on his way the Kalispel,[1] Pend d'Oreilles and Cœur d'Alene Indians, whom he found already acquainted with the arrival of the Fathers in the land of the Flat-Heads, and not less eager than the latter to be instructed in the faith and have Black Robes among them. He returned to St. Mary's December 8th, having spent 42 days on the trip.

During this journey he baptized 190 persons, 26 among them being people decrepit from old age.

To improve the time he could spare while traveling, his method of imparting instruction to the tribes he visited was as follows: With the assistance of his interpreter, he translated into Indian the Sign of the Cross, the Our Father and Hail Mary, the Apostles' Creed, God's Commandments and the Acts of Faith, Hope, Charity and Contrition. He then made the Indian youth stand in a circle, insisting that they should take always the same places, and entrusted one of the Commandments, or one sentence of a prayer to the memory of each, so that by each reciting what he had memorized, the whole would be rendered. This took him about three days. Very soon after, each one knew the whole prayer and all the Commandments.

The seed he brought from Colville consisted of a few bushels of oats, wheat and potatoes. The planting season having arrived, the Indians watched with eagerness and great curiosity the plowing, sowing and planting, and thought it very foolish on the part of the Fathers to be tearing up the bosom of the earth, as they would say, and spoil the grass for their ponies, to bury in the ground to rot, what seemed to be good to eat. On being told that by rotting under the soil, the seed after some time would reproduce itself and reappear multiplied, they could not believe it. Brother William Claessens, who is still living and who was in charge of the field, has related to us time and again, that many a long hour, day after day, was passed by some of the Indians perched on the fence, to see and watch whether the things that had been buried would really come to life again, grow and reappear. When the green blades and tender stalks commenced to shoot forth from under the earth, the Indians seemed delighted to overjoy; and from that moment to the ripening of the crop, their expectancy was actually feverish. Happily, the yield was a rich and plentiful one, and all were made to share of its abundance.

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[1] The spelling of the word Kalispel with two l's at the end, as is common at the present day, seems to us contrary to the analogy of the original word, which is Kalispéhlem, as pronounced by the natives. Whence, as Kalispel is but a contraction of the full name, two l's seem out of place.

This was the first attempt at agriculture in Montana, and the natives now saw for the first time the advantage of tilling the soil and sowing for harvest. The plain, simple fact proved also the best means to illustrate forcibly to their untutored minds one of the mysteries of the faith, the resurrection of the dead.

CHAPTER VIII.

FATHER DE SMET'S JOURNEY TO ST. PAUL, OREGON. HE GOES TO THE STATES AND TO EUROPE FOR ASSISTANTS.

Father De Smet's journey to Colville to secure seed, agricultural implements and other supplies for the new Mission, was only partially successful. The spring of 1842 had scarcely opened, when he set out again, his objective point this time being Fort Vancouver, the principal Hudson Bay Company Post in the Northwest. The distance he had to travel was nearly 800 miles, and this he made partly on horseback and partly by boat. On his way down the Columbia he was preserved from a great danger. When near the Okinagan Dalles, on being told by the boatmen that the pass was a bad one, he requested to be put ashore. A little while after, the boat was engulfed in a whirlpool and, with the exception of the Father's interpreter and another man who escaped, all on board perished.

Another object of his journey to Oregon was to meet the Very Rev. F. N. Blanchet and his companion, the Rev. Modest Demers, and to confer with them on matters appertaining to the Indian Missions. The three first missionaries of the Rocky Mountains had thus the pleasure of a fraternal meeting at St. Paul, on the banks of the Willamette. "A scene here ensued so affecting and so edifying," writes Archbishop Charles J. Seghers, "that it drew tears from the eyes of the only witness present, Father Demers, from whose lips we received the moving narrative. No sooner had Father De Smet descried the Vicar General than he ran to prostrate himself at his feet, imploring his blessing; and no sooner had the Very Rev. Blanchet caught sight of the valiant missionary than he also fell on his knees, imploring the blessing of the saintly Jesuit. Admirable struggle, where the last place, not the first, was the object of the contestants!"

The three apostles of the Northwest spent a few days in happy intercourse, the charms of which could only be known to their own hearts and to their Angel Guardians.

They now resolved to combine their efforts for the conversion of the natives, and in furtherance of this plan it was agreed that Father De Smet would soon go to Europe and return with laborers, Fathers, Brothers and Sisters for this vast portion of the Lord's vineyard. With this understanding he left St. Paul and while retracing his steps towards the mountains, he was accompanied by the Rev. M. Demers, as far as Walla Walla, where the two missionaries parted.

On his way to St. Mary's, he revisited the Cœur d'Alene Indians, who again pleaded with him for Black Robes to go and stay among them. After promising these good people that their desires would soon be fulfilled, he directed them to send some of their men to the Flat-Head Mission late in the fall, when a Father would be ready to come to them. He then crossed the Bitter Root Mountains on the trail, a part of which is now the Mullan Road, and safely arrived at St. Mary's. He there made arrangements with Father Mengarini to start a Mission among the Cœur d'Alenes and destined to that field Father Point and Brother Huet. According to instructions, the new Mission was to be opened upon the return of Father Point, who was then accompanying the Flat-Heads in the summer buffalo hunt across the range.

It is perhaps well to mention here that the buffalo chase took place regularly twice a year, once in the summer and once in the winter and lasted several months, the traveling included. It was, each recurring season, an event of the greatest importance for the Indian, absorbing his entire attention, and was participated in by the great majority of the tribe. For a description of one of these most interesting and most exciting scenes of Indian life in former days, we must refer the reader to Father De Smet's *Western Missions and Missionaries*, and other writers.

The plan of accompanying the Indians on these long hunting excursions had seemed advisable to the Fathers at first, and was adopted by them a few times at the beginning of the Missions. The object the missionaries had in view, was that the Indians might not be left so long a time without instruction and the comforts of religion; that assistance be rendered to such as might fall sick and die during the hunt; also, that the presence and influence of the Black Robe among them might restrain the Indians from the disorders and excesses, of which the great hunts were always the cause or the occasion. All good and solid reasons without a doubt.

But, notwithstanding, the position in which the missionary was here placed was a most delicate one. The buffalo plains were not only the common hunting-grounds of many hostile tribes, but their ordinary battle-fields, and the presence of the Father with any one tribe under these circumstances, was very apt to commit him alike to the friendly and the hostile, greatly to the detriment of his authority and efficiency in promoting the spiritual welfare of the Indians: to the hostile, since from the fact of his being in the enemy's camp, he would naturally be looked upon as being in league with the enemy. Was not this, on the part of the Fathers, tantamount to barring their own way to any prospective missionary work for the time being and for the future, among those Indians? On the other hand, in the case of prisoners, his advice to the Indians whom he was accompanying would always be, as a matter of course, for lenity and mercy. But lenity and mercy were seldom, if ever, practised by the natives towards an enemy captured in war. The Father was, therefore, liable to be suspected even by these, and thus his efficiency among them would be impaired. Whence followed, that the missionary's presence on these occasions, besides placing the Father in a most delicate position with regard to both friend and foe, was also apt to be more detrimental to the spiritual welfare of both, than beneficial to that of either.

Further, it was not long before the Fathers found out by their own experience that the Indians, whilst on the great hunts, were a prey to the wildest excitement, which left little, if any, room for religious instruction. The plan of accompanying them on their buffalo hunts was, therefore, very soon after abandoned.

While Father Point was thus following the Flat-Heads in the chase, Father De Smet, July 29th, set out from St. Mary's for the States, arriving in St. Louis by the latter part of October. His return was instrumental in securing at once some additional laborers in the persons of Fathers Peter DeVos, who was appointed Vice-Superior of the Missions; A. Hoecken and Brother J. B. McGean. He escorted the new missionaries some distance, and after seeing them fairly on the road in company with Lord Stuart, he returned to St. Louis, where, to his delight, he found new recruits that had just arrived from Europe. These were Fathers J. Joset and Peter Zerbinati with Brother Vincent Magri. The little missionary band of three had been fifty-two days crossing the Atlantic, and being too late to join the other expedition, spent the winter in the States. They resumed their journey in the spring and traveling across the plains reached St. Mary's in the summer of 1843, a few months after the arrival of Father DeVos and his companions.

A Mission among the Cœur d'Alenes had in the meantime been established by Father Point and Brother Huet, who, according to instructions, had left the Flat-Head Mission for their new field the preceding autumn. Thus St. Mary's, having been the cradle of religion in what is at present the new State of Montana, had also become the parent stock of Christianity in that part which has, quite recently too, been raised to Statehood under the name of Washington. It was the first Friday in November when Father Point and his companion arrived at their destination, and hence the naming of the new Cœur d'Alene Mission after the Sacred Heart. The site chosen, a beautiful spot in the fall, but mostly under water in the spring, lay on the banks of the St. Joseph River. But this location was changed in 1846 for another on the banks of the Cœur d'Alene River, where the Fathers lived for a number of years. The place is known to-day as Cataldo or Old Mission. Later on it was found convenient or necessary to locate the Mission on the present site known as De Smet, on Hangman's Creek, not far from Farmington.

The Cœur d'Alenes are to-day the best and most industrious Indians in the Rocky Mountains.

Father Point and Brother Huet were joined in the fall of 1843 by Father Hoecken and Brother McGean, who, as we have seen, had arrived at St. Mary's in the spring of the same year. Arrangements were now made to start a Mission also among the Kalispels, and Father Hoecken was detailed to proceed with the work. He arrived among these Indians in the summer of 1844, and located the Mission, which he named St. Ignatius, on the banks of Clarke's Fork of the Columbia or Pend d'Oreilles River, about sixty miles below the place known at present as Sandy Point. The location, however, proved unsatisfactory, and was abandoned for a more favorable one, the present St. Ignatius in northwestern Montana, of which we shall have to speak at considerable length in the course of our narrative.

In the meantime Father De Smet had arrived in Europe, where everyone had already a reading acquaintance with him and his labors, and received a hearty greeting from all classes of people. In Rome, when presented to His Holiness Gregory XVI by the Father-General of the Society of Jesus, the Pope rose from his throne and embraced him. But the cordial greetings were not long an unmixed pleasure for the soul of the humble missionary, who became much alarmed on the discovery that they had resolved to make him a Bishop. With the help of the Father-General, however, he succeeded in throwing the burden on the shoulders of the Very Rev. F. N. Blanchet, who, besides being in every way qualified for the Episcopal dignity, was his senior both in years and as a missionary in the Rocky Mountains.

Accompanied by Fathers John Nobilli, Michael Accolti, Anthony Ravalli, Louis Vercruysse, a Lay Brother, Francis Huybrechts, and a colony of Sisters, Father De Smet set out from Europe on his return journey to Oregon. The missionary band left Flushing, Holland, December 12, 1843, by sailing vessel, and rounding Cape Horn, touched at Callao and Valparaiso. On July 31st, the Feast of St. Ignatius, they crossed the treacherous bar at the mouth of the Columbia river, where they barely escaped being wrecked. At last, they safely reached St. Paul August 17, 1844, eight months after sailing from Europe.

With the encouragement of the Very Rev. F. N. Blanchet, it was now resolved by the Jesuit missionaries to establish at St. Paul a residence which should, as it were, be the Mother House and centre of supplies for all the Indian Missions in the Rocky Mountains. With this object in view, a tract of land was obtained and upon it buildings were erected. Later on, however, owing to the great distance between this and the other stations, the difficulty of travel, and for other reasons as well, the plan was found unsatisfactory and the Fathers retired.

Having recovered from a serious spell of sickness, into which he fell shortly after reaching St. Paul, and leaving his companions to establish the projected residence, Father De Smet started, October 3d, for the upper Missions, his intention being to spend the winter among the Flat-Heads. On November 6th he arrived among the Kalispels, where, a few months previous, the Mission had been started by Father Hoecken. He remained there only a few days, and then proceeded to the Mission of the Sacred Heart among the Cœur d'Alenes, whence, November 19th, he set out for St. Mary's. The season, however, was already too far advanced toward winter, and the Cœur d'Alene Mountains had become impassable. Through many hardships and dangers he retraced his steps, and made an attempt to reach his objective point by the Kalispel and Pend d'Oreilles road, but equally without success. He could proceed no further than the Kalispel country, where he spent the winter with Father Hoecken. He resumed his journey in the spring, and after spending some time at St. Mary's, he left again to visit the Indians in the vicinity of Fort Colville at the head waters of the Columbia river.

CHAPTER IX.

ST. MARY'S MISSION, CONTINUED.—DEATH OF FATHER ZERBINATI, S. J. FIRST GRIST MILL AND FIRST SAW MILL IN MONTANA. DANGERS AND HARDSHIPS OF INDIAN MISSIONARY LIFE, ETC.

Returning now to the local narrative of this Mission, the first event we must chronicle is a doleful and melancholy one. We mean the untimely and sudden death of Father P. Zerbinati, which occurred at St. Mary's late in the summer of 1845, and which filled with grief and sadness both his confrères and all the members of that newly Christianized community.

As previously related, Father P. Zerbinati arrived in the summer of 1844, in company with Father Joset, who is still living and on active duty in Washington, and Brother Vincent Magri. He was assigned to the Flat-Head Mission as assistant and companion to Father Mengarini, and there applied himself to the study of the language, in which he soon became quite proficient. One day in September, not feeling quite well, he betook himself to bathe his feet in the river. Whether seized by cramps brought on by the sudden contact of the cold, chilling waters of the stream, or struck by apoplexy, it is not known; he was found dead, his feet in the water and his hands holding fast to the limb of a tree projecting over the bank. His death was a sad and serious loss to the new Mission.

Father Zerbinati belonged to the Roman Province and was the first priest to die in Montana. His remains were first buried at St. Mary's. Some thirty-five years later they were brought by Father Giorda to St. Ignatius Mission, the writer subsequently placing them to rest in the church beside the remains of Brother Joseph Specht, June 19, 1884, the very same day on which this saintly Brother was buried.

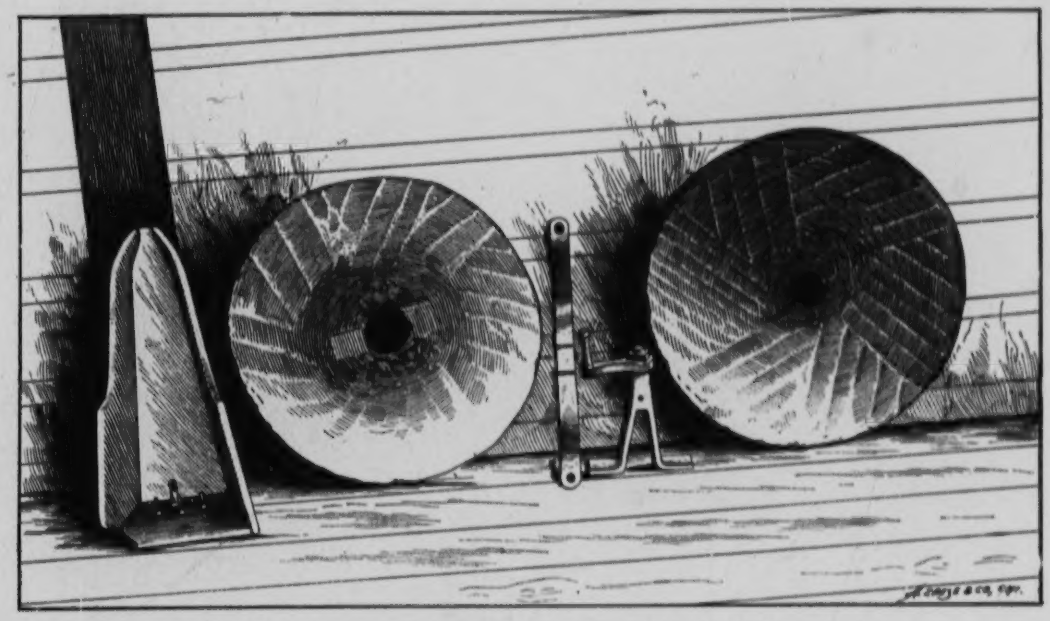
Upon the news of Father Zerbinati's death, Father A. Ravalli, then on duty among the Colville Indians, was directed by the Superior to St. Mary's, as Father Mengarini's assistant, and arrived there late in the fall of the same year, 1845. Besides being an excellent missionary, an able physician and a good artist, Father Ravalli was also an expert mechanic, and could handle with considerable skill the tools and implements of almost every trade.

For some time, as previously related, there had been wheat at St. Mary's, but there was as yet, properly speaking, no flour; none at least for domestic use. What little they had, was brought in once a year from Vancouver or Fort Colville, exclusively for altar purposes, and, more than once, there had not been enough to supply them with mass bread the year round. As to the "thing" made at the Mission by passing the grain through a hand coffee mill, or pounding it in the hollow of a stone, far from being flour, it was not even a distant substitute for it. The wheat was mostly utilized by roasting and boiling. Father Ravalli's mechanical skill and ingenuity soon supplied the deficiency. He set to work and in a comparatively short time, with the help of the two Brothers, Claessens and Specht, had built, rigged up and running by water a miniature mill. This was the first grist mill in Montana. Flour and bread were now for the Indian a tangible reality, not less than associated ideas with wheat and wheat raising.

The mill-stones, but fifteen inches in diameter, were brought from Europe and can still be seen in the little museum of St. Ignatius Mission, where, in our own time could also be admired a sledge hammer made by Brother Jos. Specht, out of tin cans.

The first saw-mill in the country was also constructed here by the Jesuit Fathers. Four wagon-tires welded together made the crank, while a fifth one was first flattened out and hardened into a steel blade by dint of hammering, and then filed into a saw.

The Fathers' manner of living was, in the main, like that of the Indians, their fare consisting of roots, berries, dried buffalo meat with its tallow, and game when they could get



STONES OF FIRST FLOURING MILL IN MONTANA, ST. MARY'S MISSION.

it. Fish, they had in abundance from the river close by, whose clear waters were then alive with mountain trout.

But if food were not wanting, isolation and continual dangers on every side made the Fathers' lives most trying. When we here state that the order recalling Father Point to the Missions of Upper Canada, and issued from France in 1844, took three years to reach him, an idea may be had of the difficulty of communication in those days and of the isolated position of the missionaries. Once a year only did they hear from the outside world, and that at the cost of a long, perilous journey as far as Fort Vancouver in Oregon, whither they went with an escort of Indians and a few pack animals to procure mass-wine and whatever provisions they absolutely needed. Nor were they always sure of getting these home safely. Father Ravalli for three years received not one single letter, and twice in five years the Indians carrying the goods were attacked, wounded and robbed of all they carried by hostile bands.

The Mission itself was not secure, being frequently menaced by the enemies of the Flat-Heads, especially at seasons when the men of the nation were known to be on the great hunts. It was not even safe for the Fathers at times to venture out of the enclosure or stockade which they had built for their own protection, as they were in danger of being shot at by some Bannack or Blackfoot Indian, prowling about or lying in wait in the brush. The surroundings of the Mission were covered with thick, high underbrush and there frequently some Blackfoot or Bannack Indian would lurk, hiding and laying in ambush for days, biding his chance to come out, murder and scalp some Flat-Heads and run away with their ponies. On such occasions the missionaries had some one always on the watch, and at intervals during the night would fire blank shots in the air to warn the enemy off the premises.

One day some Flat-Heads discovered hiding in the brush a Blackfoot, one of a war party who had come to steal their horses. They soon captured him, brought him to their camp and, after a brief consultation among themselves, put him to death. There happened to be at this time in their camp another Blackfoot, to whom they had previously extended their friendship and hospitality. This one now becoming afraid of his own life, started out on a run to make his escape, and by so doing having aroused the suspicions of the Flat-Heads, he was fired upon and mortally wounded. He lived, however, some three days after being shot, and during this time he was instructed and baptized by Father Ravalli.

The killing of these two men, particularly of the latter, who was very influential with his tribe, could not but incense the Blackfoot nation, and, not without reason, it was now feared that those Indians would soon come into the valley in full force and wreak their vengeance, not only on the Flat-Heads, but also on the Mission and the Fathers. To aggravate the situation, the Flat-Heads had all gone on their annual buffalo hunt, leaving behind only one feeble old man, two boys who were staying with the Fathers, and some few old women who had in charge several little children. In dread of being surprised by the Blackfeet, these helpless people would now move every evening within the enclosure for shelter and protection during the night.

Early one morning, September 12th, a savage yell rent the air close to the premises, and a large body of Blackfeet were seen advancing towards the stockade. Father Mengarini had gone to St. Paul, Oregon, to consult with the General Superior of the Missions, and had left behind Father Ravalli with Brother Claessens in charge of the place. Resigned to their lot, and expecting momentarily to be slain, both fell on their knees to meet death in prayer. However, the marauders outside appeared undecided to scale or force their way into the enclosure. They contented themselves with yelling and whooping around the palisade without daring to come to an attack, and then, most unexpectedly, they all took to the brush. Unfortunately, one of the two boys mentioned above being too anxious to know whether the enemies were gone, opened the gate just a little to look out. He was spied, and fell dead on the spot, shot by the retreating savages. The Blackfeet then left without doing any further harm than running off some horses that were found grazing in the vicinity.

But notwithstanding their isolation, privations and continual dangers, the Fathers kept on bravely and cheerfully in their good work of improving the condition of their spiritual wards, whose good will, docility and affection were for the missionaries the only compensation they sought here below. The result was what we have seen partially described by Lieut. John Mullan, U. S. A., in his official report mentioned above. And to quote once more the same honorable gentleman, we are told by him that, "the tribe of Flat-Heads among the Indians is a subject of the highest esteem, and all that I have witnessed myself justifies this advantageous opinion." And again, "the heroism of the Flat-Heads in battle and their good faith towards others have been the theme of praise both from priest and layman." To the testimony of Lieut. John Mullan may be added also that of Governor Isaac Stevens, who, in his report to the President of the United States and to which Mr. Pierce referred in his Annual Message to Congress, speaks of the Flat-Heads as follows: "They are the best Indians of the Territory, honest, brave and docile." And again, in describing their manner of living, he states: "They are sincere and faithful and strongly attached to their religious convictions."

That this favorable testimony is as true to-day as when it was first uttered, became strikingly evident during the Nez Perces outbreak of a few years ago. Stained with blood and breathing vengeance against the whites, the marauding band of Nez Perces, as is well known, sought first to tempt and then intimidate the Flat-Heads into rebellion. But all to no purpose; and we shall see in the second part how the loyal conduct of these Indians and the firm and noble stand taken by their chief Charlot and his men, saved on that memorable occasion the Bitter Root Valley from pillage and bloodshed.

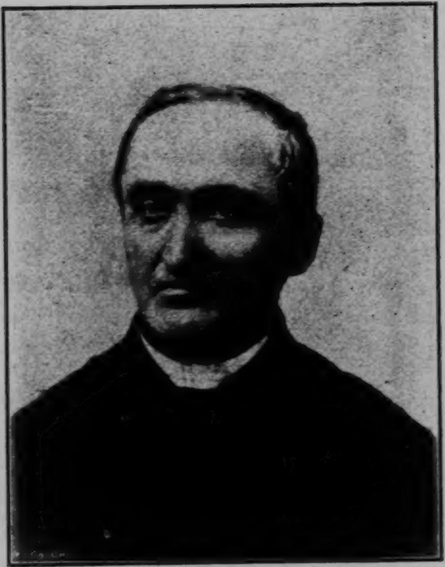
CHAPTER X.

St. Mary's Mission, Continued.—The Mission is Temporarily Closed. Its Reopening. Father Jos. Giorda, S. J. Father A. Ravalli, S. J., Etc.

But we must now record a fact both sad and significant. Amid the good seed sown by the Fathers an enemy scattered cockle, which seemed likely for a while to destroy the harvest of souls.

During the winter season hunters and trappers betook themselves to the Mission, and on the pretense of coming to practice their religion, they expected, and even demanded, to be supported by the missionaries. Some of these wolfers and trappers led publicly impure, licentious lives, to the great scandal of the Indians. When they did not receive all they wanted, and when their immorality was rebuked and checked, they took their revenge by poisoning the simple minds of the Indians against their benefactors. So successful were they in their dastardly attempt that the Flat-Heads, who had been heretofore so willing, so docile and so affectionate, became estranged, careless, indifferent and pretentious to a degree that all endeavors of the Fathers in their behalf and for their spiritual welfare were unheeded.

On being informed of the real state of affairs by Father Mengarini, who, early in the spring of 1850 had gone for that purpose to St. Paul, the Superior deemed it prudent for the Mission to be closed and abandoned for a time, that the Flat-Heads might by the loss of the missionaries learn to appreciate the value of their presence. Accordingly, after every effort had been made, but in vain, to undeceive the poor Indians, Father Joset proceeded to St. Mary's to close the Mission. The improvements were leased to Maj. John Owen, with the proviso that they should revert to the Fathers, should they return, as was their intention, within a stated



REV. JOSEPH GIORDA, S. J.

time. In the meanwhile everything was to be preserved in the same condition, good order and repair by the lessee. This bill of lease and conditional sale bore the date, "St. Mary's Mission, Flat-Head country, November 5, 1850," and is, without a doubt, the first written conveyance ever executed within the limits of Montana.

The Fathers left the place in the early part of November, 1850, taking whatever effects could well be transported. At Hell's Gate the party divided, Father Ravalli going to the Mission of the Sacred Heart by the Cœur d'Alene trail, now the Mullan road, while Father Joset with the rest of the little community, escorted by Victor the great chief and Charlot's father, and a number of Flat-Heads, went by the Coriacan defile, known to-day as Baron O'Keefe's Canyon, to the mouth of the Jocko. Here, by what is known as Rivais' Prairie, close to Antoine Rivais' present home, Father Joset and companions passed the winter, engaged in constructing some rafts or flat boats, on which, in the spring at the rise of the river, they intended to go down to the Kalispel Mission, their present destination.

The plan of navigating these waters, however, was a bold and risky one, on account of the falls, treacherous whirlpools and rapids, which the stream contains in this part of its course. With the rise of the river, the fleet was launched, but very unpropitiously, as one of the rafts was wrecked shortly after near Horse Plains, and, some miles further down, at Thompson Falls, the remainder met with the same fate, all the cargo they had been entrusted with, being swallowed up by the river. Happily, no lives were lost.

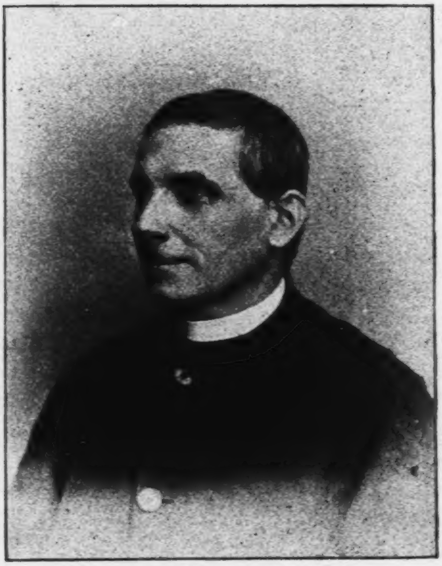
Some months after the accident, an Indian happened to find along the banks of the river a little box, a relic of the wreck. He opened it, and closing it again forthwith, wrapped it up carefully in a blanket, and brought it to the Mission, thinking no doubt that he had found something mysterious and precious. "Black Robe," said he to the Father, "Here are the Brother's people; they got drowned and speak no more."

The box contained a set of marionettes, with which good Brother Savio was wont to amuse and instruct the Indians. This was all that was rescued from the wreck.

Scarcely had the Fathers left St. Mary's, when the scales fell from the eyes of the deluded Flat-Heads, and they implored most humbly the return of the missionaries. But this had now been rendered impracticable by the altered condition of things and the course events had taken. The opening of the California Mission, which had occurred about this time, had reduced the number of laborers in the mountains and considerably impaired the efficiency of the Indian Missions. In all human undertakings a gain, an advantage in one direction, is not obtainable without a loss, a disadvantage in another. Even so in our case. The gain for California was not without loss for the mountains, and, as a consequence, St. Mary's Mission, for the want of men, could not be reopened until sixteen years later, as we shall see.

During this long period, however, the Flat-Heads, although left without resident priests, were not abandoned, since some of the Fathers continued to visit them occasionally from the other Missions.

From what has just been said, it may be easily surmised that the prospect of the Missions at this time, that is, from 1850 to 1854, was not encouraging. At this latter date, the California Mission was formally organized and the Missions of the Rocky Mountains, which from their beginning had been conducted by the Belgian and Missouri Provinces, were assigned to the Province of Turin and were placed, with that of California, under one General Superior, Father Nicholas Congiato, who was appointed August 1, 1854. This arrangement continued until 1858, when it was found expedient to give the Rocky Mountain Missions a separate Superior in the person of the same Father Congiato, who, free from other cares, could now give his undivided attention to promote the work among the Indians.



REV. JOSEPH CATALDO, S. J.

With this new disposition, things began to look more hopeful, and they brightened still more with the arrival of Father C. Imoda in 1859, and Father Giorda in 1860. Father Congiato remained in charge until January 21, 1862, and during this and the preceding period he visited several times the Indian Missions in Montana, taking great interest in their advancement.

The good work done by him was taken up and continued by his successor, Father Joseph Giorda, a man of sterling virtue and more than ordinary zeal and talent. Father Giorda's first endeavors were directed to supplying the field with additional laborers. He called for new men and rallied back some of the veterans, one of the latter being Father A. Ravalli. Of the former, not to go beyond the limits of our subject, we shall here mention those only who at one time or another did more or less missionary duty in what is to-day the State of Montana. These were U. Grassi, Joseph Caruana, J. Vanzina, P. Tosi, Francis X. Kuppens, J. M. Cataldo, J. D'Aste and L. Van Gorp, all men of zeal and great efficiency in the cause of religion. The names of several of these apostolic men will henceforth appear frequently in these pages as so many household words throughout the length and breadth of our State. To these are to be added several Coadjutor Brothers, P. Megazzini, L. d'Agostino, A. Carfagno and others, who took a very effectual part in founding and carrying on the Missions, and who became well-known in Montana. Father Giorda was first in charge as General Superior from January 21, 1862 to September 11, 1866.

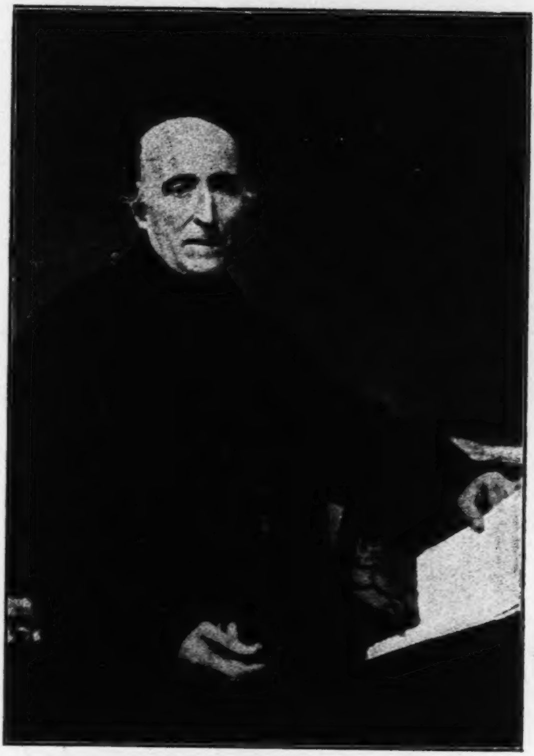
The invasion of the country by the whites, contingent upon the discovery of gold, with all the changes and transformations attendant; the restlessness of the aborigines; the scarcity of laborers; the specious and plausible reasonings—"that the white man had come to stay, and should be looked after by the missionaries in preference, or at least as much as the red skin," (all of which will better appear in the course of our history) rendered this first period of Father Giorda's administration a crucial and most difficult one. Adding to all this, the constant and interminable journeyings the whole year round, mostly on horseback, throughout the entire region of the Rocky Mountains known to-day as Montana, Idaho and Washington, an idea can be formed of the fatigue, toil, hardships and sufferings he had to encounter and endure in the discharge of his duties.

By the spring and summer of 1866 his health appeared to break down under the burden placed upon his shoulders, and, at his own request, he was given a successor in the person of Father U. Grassi, who, as Vice-Superior, now assumed the direction of the Missions. The restoration of St. Mary's having become practicable in the meantime, Father Giorda now accomplished what he had always yearned for, and the reopening of St. Mary's was the closing act of his first term of Superiorship.

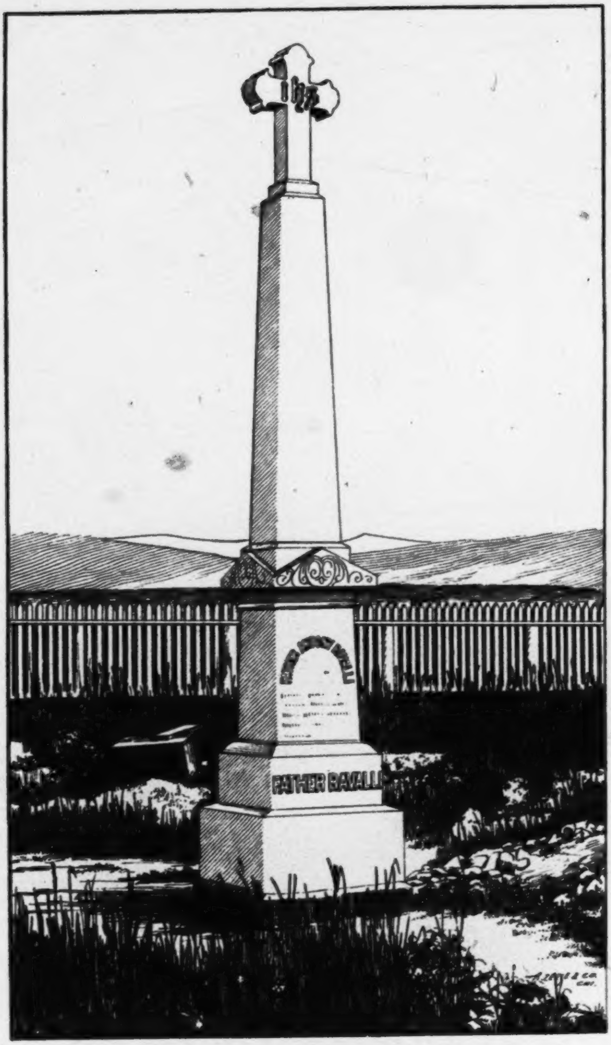
The long-wished-for event occurred in September, 1866, when Father Giorda, free, at least for a time, from the care of all the rest, went to reopen the Mission himself. Two of the veterans who had lived there sixteen years previous, were his companions; and if the Flat-Heads were overjoyed at the return of the missionaries, not less glad were the missionaries to return to "dear old St. Mary's." But little, however, was there left of the old landmarks. With the exception of the chapel, which was found in a tolerably fair condition, and a couple of log cabins that still remained, but which had become uninhabitable, everything, so to say, had to be started anew.

After three years' residence at St. Mary's, Father Giorda was reappointed Superior General and remained in harness in that capacity from September 12, 1869 to June 16, 1877, being then relieved by the present Superior, Joseph M. Cataldo, who has been in charge of the Missions ever since, and who has proved himself in every way a worthy successor of Father Giorda.

In the meanwhile the Flat-Head Mission was successively attended by Fathers Joseph Bandini and Joseph Guidi, who



REV. ANTHONY RAVALLI, S. J


FATHER RAVALLI

MONUMENT TO FATHER RAVALLI.

had come to the mountains, the former by way of California and Oregon in the fall of 1867, the latter by way of St. Louis and Fort Benton in the summer of 1872. Father Jerome D'Aste was the next in charge, and remained there for several years endearing himself by his genial and cheerful ways to all the Indians and whites alike. He was the last missionary to reside on the place.

At "dear old St. Mary's," as he loved to call it, and where he had lived since returning from Hell's Gate, Father A. Ravalli, on the Feast of the Holy Angels, October 2, 1884, in his 73d year, fifty years a Jesuit and forty years a missionary, went to his rest.

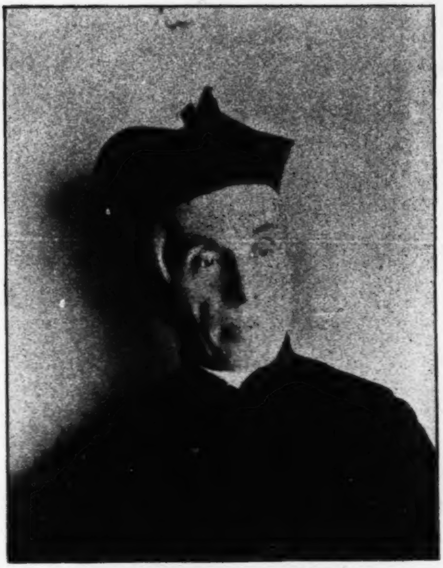
His funeral was attended by all the Flat-Heads in the camp and other Indians from neighboring tribes and also by a large number of sorrowing friends, who had come from along the Bitter Root Valley, Missoula, Hell's Gate and Frenchtown. The United States flag at Stevensville was kept at half-mast for several days, and the greatest part of the day on which the funeral was held, public places were closed and all business suspended. He was buried, as he had requested, in St. Mary's cemetery among the Indians.

Here a noble monument has since been erected to his memory by the liberal contributions of his friends and admirers throughout the State; and some forty miles north of Missoula, on the line of the Northern Pacific Railroad, a station called after him, speaks to all living there or passing through from far or near, of the "great, good man," as they loved to call him.

Father A. Ravalli was born at Ferrara, Italy, May 16, 1812, and entered, November 12, 1827, at the age of fifteen, the Society of Jesus. After his novicesbip, he devoted himself for several years to the study of belles-lettres, philosophy, chemistry, mathematics and the natural sciences. He then passed to impart to others the knowledge in which he had perfected himself, and taught for a time in Turin, Piedmont, and other parts of Italy. Later on he completed his course of divinity, and after one more year of noviceship, as customary in the Society of Jesus, took his final vows April 21st, while on his way to the Rocky Mountains.

With a longing for the Indian Missions from the beginning of his religious life, Father Ravalli, whilst preparing for the sacred ministry, sought also to improve himself with all useful knowledge that would render him more efficient and successful in Christianizing and civilizing the savages. With this object in view, to the study of philosophy and theology he added that of medicine, and making himself an apprentice also in the artist's studio and mechanic's shop, he could handle with considerable skill the chisel and brush of the artist, as well as the tools and implements of different trades. As related, he arrived in Oregon with Father De Smet in August, 1844. He thence passed the winter among the Kalispels, where he learned the wonderful secret of living without the necessaries of life. In September he went to Colville, but scarcely a month after he was recalled and assigned to St. Mary's.

At the close of the Mission he was stationed among the Cœur d'Alenes, going thence, in 1857, to Colville. While here news was brought to him one day that an Indian woman had quarreled with her husband, and, driven to desperation by jealousy, had just hanged herself with a lariat to a tree. Father Ravalli hastened to the spot and cutting asunder the lariat, quickly loosened the woman's neck, which upon examination, he found not broken. Although the body was still warm, pulsation at the wrists, as well as at the heart, had entirely ceased, and to all appearance, life was extinct. Father Ravalli stretched, what everybody supposed her to be, the dead woman upon the ground, and commenced now to breathe into her mouth, now to move her arms up and down, so as to impart, artificially to her lungs the movement of natural respiration, and thus quicken again into action the spark of vitality still there, perhaps, and only latent and dormant. He kept working in this manner for about three-



REV. JEROME D'ASTE, S. J.

quarters of an hour, when all at once a slight change of color appeared on the lips and face of the woman. Encouraged by the sign, he continued, and soon after clearer indications of returning life became noticeable. A little while yet and the woman, to the astonishment of all, commenced to breathe, first faintly and at broken intervals, then more freely and more regularly. A while later, she opened her eyes, and from a seeming corpse, she was soon after up and moving around, living to be an old woman. This unusual, and yet simple occurrence, won to Father Ravalli with all the Indians the name of the greatest medicine-man that ever lived.

From Santa Clara, Cal., where he had been transferred from Colville in 1860, and where he filled for a time the important office of Master of Novices, he returned in 1863 to the mountains. This was the beginning of the gold digging period of Montana, when miners commenced to arrive from the east and west in search of the precious metal. There were then few physicians in the country, and as Father Ravalli was possessed of considerable medical knowledge, he was sought after both as a priest and as a physician alike by the Indians and whites. At St. Peter's Mission, at Hell's Gate, and lastly, St. Mary's, as long as he was able to move about, he went from place to place, a true Samaritan, relieving the ills of life and doing good to everybody, and many a white man and many a poor Indian owed limb and life to the medical ability, tender nursing and self-sacrificing devotedness of Father Ravalli. He was never more happy than when as a priest he had brought some old, rusty sinner to make his peace with God, or when as a physician, after a journey of perhaps 100 miles or more, he had alleviated, at the cost of his own ease and comfort, the ills and pains of some poor person, irrespective of color, creed or condition, and with no preference, except for such as were poorest or the greatest sufferers.

Father Ravalli was as simple as a child. Intensely affectionate, he was not less sincere and constant in his affection.

To a pious lady who had asked him whether during the years he had spent on the Missions, he had not felt some desire to see once more his native home, his relatives and friends: "Yes," he replied, "and I could have had that pleasure; but then," continued he, "the sacrifice would not have been complete." And lowering his head over his breast, he broke into tears and sobbed like a child.

It was on his return from one of these errands of mercy referred to above, that he fell sick himself at Mr. Thomas Foley's ranch, a few miles from Missoula. He was cared for by Mr. and Mrs. Foley with all the devoted tenderness of a father and mother. He suffered intensely for over two months, and at one time it was believed he would succumb. He rallied, however, but his robust constitution had been so severely strained, that it never afterward recovered from the shock. His last illness was a long and trying one, and he lay four long years a patient victim to unmitigated suffering. And yet, while in this condition, almost to his dying day, he kept on doing good to all who came to him for comfort and medical assistance.

Naturally of a happy disposition, his conversation was always cheerful and bright, and many a witty saying of his, and many an amusing joke and pleasant story became stock in trade throughout the country. He was tall and portly. His well-built frame, broad forehead, Roman nose, sharp and rare features, all seemed to combine to render his appearance peculiarly impressive. In the opinion of all who knew him, Father Ravalli might have had some years yet of useful, active life, but the hardships of his missionary labors first undermined, and then broke down completely his otherwise robust constitution. May he rest in peace.

CHAPTER XI.

ST. MARY'S MISSION, CONCLUDED.—REMOVAL OF THE FLAT-HEADS TO THE JOCKO. THE FOUNDERS OF THE MISSION. SOME NOTED FLAT-HEADS. CHARLOT AND THE GARFIELD TREATY, ETC.

During the last few years, crowded out by the whites, the Flat-Heads, who count to-day scarcely 360 souls, have been gradually leaving the Bitter Root Valley to remove to the reservation which the United States Government set aside for them and their confederated tribes, the Pend d'Oreilles, Kalispels and Kootenays. The last to give up their cherished homes, were chief Charlot and his adherents, who but quite recently, have consented to go and join their brethren on the Jocko. Their arrival is feelingly described by Mrs. P. Ronan in a letter to her sons at school, and published afterward in the *Spokane Review*. We quote the following:

"October 17, 1891, witnessed a unique and to some minds pathetic spectacle. Charlot and his band of Indians, numbering less than 200 souls, marched into their future home, the Jocko reservation. Their coming had been heralded, and many of the reservation Indians had gathered at the Agency to give them a welcome. When within a mile of the Agency church, the advancing Indians spread out forming a broad column. The young men kept constantly discharging their firearms, while a few of the number mounted on fleet ponies, arrayed in fantastic Indian paraphernalia, with long blankets partially draping the forms of the warriors and steeds, rode back and forth in front of the advancing caravan, shouting and firing their guns until they neared the church, where a large banner of the Sacred Hearts of Jesus and Mary was erected on a tall pole. Near the sacred emblem stood a valiant soldier of Jesus Christ, Rev. Ph. Canestrelli, S. J. With outstretched hands the good priest blessed and welcomed the forlorn looking pilgrims. Chief Charlot's countenance retained its habitual expression of stubborn pride and gloom, as he advanced on foot, shaking hands with all who had come to greet him. After the general handshaking was over, all assembled in the Agency chapel to the benediction of the most Holy Sacrament. The 'O Salutaris' and 'Tantum ergo' chanted by those untutored children of the forest, told better than any other words could of the patient teachings of the Jesuit Fathers. Every word of the beautiful Latin verses sounded as distinct as if coming from cultivated voices. If the poor creatures reflected on the meaning of the words:

"Bella premunt hostilia,
Da robur, fer auxilium,"

they must have felt that the touching sentiment truly expressed the feeling of their hearts. After the benediction, the good and learned Father Canestrelli, who has spent many years laboring among the Indians, striving to enlighten their minds and purify their hearts, addressed them in their own language, the Kalispel. The good words seemed to console and comfort them, if the peaceful expression of their countenances indexed aright their minds."

This last event concludes the narrative of St. Mary's as an Indian Mission, the fiftieth anniversary of its foundation coinciding with the closing year of its existence. But though no longer an Indian Mission, and St. Mary's henceforth only a thing of the past, precious memories of brave deeds, undaunted courage and heroic virtues, tinged with a halo of romance, will ever cling round that hallowed spot, its cherished name and checkered history.

In conclusion and as a complement, we now add a last word about its founders, and also a brief mention of some noted Flat-Heads.

Father De Smet's extraordinary zeal and labors among the Indians throughout the whole North-West are too well known by his writings to call for any lengthy mention. To this day

BRO. JOSEPH SPECHT, S J.

there is scarcely a tribe that cannot point out with pride to some members who received the waters of regeneration from the hands of the great Black Robe, as they were wont to call him. He departed this life at St. Louis, Mo., May 23, 1873. His remains sleep on the banks of the Mississippi, and his monument as the apostle and pioneer of Christianity and civilization in the Rocky Mountains, is in his native city, in far off Belgium, while here among us, a station on the Northern Pacific Railroad bears his name. But it is fair to hope, that Montana, the part of the Northwest, perhaps, the most indebted to him, will point one day with pride to some worthy remembrance of her great benefactor.

Father Point, besides the qualities of an excellent missionary, had considerable talent and skill as an artist, and he made use of this gift to gain the good will of the Indians by painting their portraits. In 1846 he visited the country of the Blackfeet and spent the winter among those savages, as will be mentioned more in detail in the history of St. Peter's Mission. Unfortunately for his spiritual children in the Rocky Mountains, he was recalled by his Superiors to the Missions of Upper Canada, where he continued to labor with zeal and success for several years. The remainder of his life was spent in Canada and he died at Quebec, July 4, 1868.

Father Point's co-laborer in founding the Mission, Father Mengarini, labored for ten years among the Flat-Heads and mastered the rich but difficult Selish or Kalispel language so thoroughly, that the Indians could not tell him from one of themselves by his speech. It is said, in fact, that he more than once, played the innocent trick of passing himself off as one of them without being discovered. He composed a Selish grammar, which was published in New York in 1861, as one of a series of Indian studies edited by the distinguished historian, J. Gilmary Shea.[1]

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[1] An article headed, "The Catholic Church in Montana," and first published in the *Helena Herald*, January 1, 1880, contained an oversight

Father Mengarini prepared also an Indian-English dictionary of the same language, which we shall have occasion to mention when speaking of the Mission of St. Ignatius, where it was printed. In 1850 he was called by his Superiors to California, and though so far removed from the scene of his first missionary labors, his heart ever remained with the tribe which he helped to convert, and to whom, to his dying day, he yearned to return. He died on the 23d day of September, 1886, at Santa Clara College, where he had spent the latter years of his life.

Of the Coadjutor Brothers, co-founders of St. Mary's, we shall mention here only the two, Brother Joseph Specht and W. Claessens, whose missionary lives were spent mostly in Montana. They were both expert mechanics, the former a blacksmith and the latter a carpenter, and their manual services in the cause of this and other Missions have been invaluable. Brother Joseph Specht died at St. Ignatius, June 17, 1884, full, both of years and merits. Of the seventy-six years he lived, forty were spent on the Indian Missions in the Rocky Mountains.

Brother W. Claessens is still living and resides at Santa Clara, Cal., where he was called by the Superiors some two years ago to rest from his long, laborious life on the Missions. The plucky veteran is now in his 80th year. He corresponds occasionally with the writer, and the one wish expressed in all his letters, is that he may be allowed to return and end his days where he spent the most of his life; that is, on the Indian Missions in Montana.[1]

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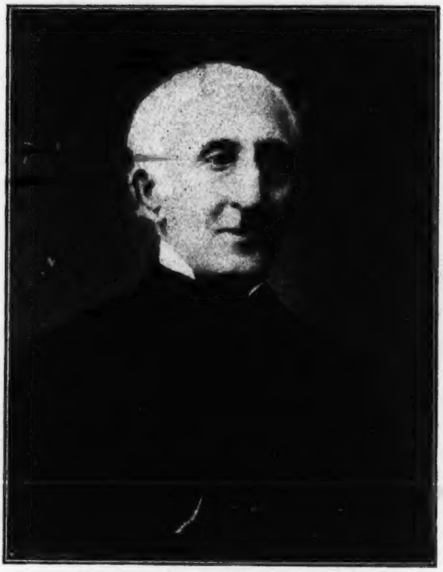
which made us attribute the publication of the grammar to the Smithsonian Institute, Washington, D. C. As the article in question was extensively circulated at the time, we take this opportunity to correct the error.

[1] Since writing the above we have received the sad news of Brother Claessens' death at Santa Clara, Cal., October 11, 1891, just a week after the good Brother had celebrated the Golden Jubilee of his missionary life. May he and all his departed confrères rest in peace.



BRO. WILLIAM CLAESSENS, S. J.

II.

Some Noted Flat-Heads.

Among the notable men of the Flat-Head tribe we may mention Paul, the great chief; Charlot's father and mother, Victor,[1] Paul's successor, and Agnes, his wife, both possessed of more than ordinary qualities of body and soul, and whose dignified bearing would have graced a princely throne; Adolph; Ameló, or Ambrose; Phidel Teltellá, or the Thunder; and Michael Insula, or the Little Chief and Great Warrior, as he was called, on account of his bravery and small stature; all men of character and influence, and much respected by both their fellow Indians and the whites.

The one last named, Insula, was a remarkable instance of the power religion has of developing the most amiable virtues in the fiercest savage. He united in his person, according to the testimony of the Fathers, the greatest bravery with the tenderest piety and gentlest manners. He was known to friend and foe by the red feather he used to wear, and his approach was enough to put to flight the prowling bands of Bannacks, Blackfeet and Crows that frequently infested the Flat-Head country. He was well known and much beloved by the whites as a man of sound judgment, strict integrity, and one in whose fidelity they could implicitly rely. His cleverness, far-sightedness and firmness were the principal cause why the Flat-Heads escaped being perverted by heresy. For it was he, as we have seen, who had gone with some of his braves to meet the Rev. Sam'l Parker and Marcus Whitman at Green River in 1835, and discovering in those gentlemen none of the signs of the Black Robe, would not consent to have them go to his people. "Our little chief preserved his first fervor of faith and devotion to his death, and one could hardly enter his wigwam in the morning or evening without finding him with his rosary in his hands, absorbed in prayer," wrote Father Hoecken of him.

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[1] Some writers have confounded Victor, the Flat-Head chief, with Victor, the chief of the Kalispels, who, besides being contemporaneous, were both remarkable men and of great influence with their peoples. With the Indians the former's name was Mitt'tó, the latter's Pitól, the two words being variations of one and the same name, that is, Victor, after which both chiefs were called. Unacquainted with these particulars, the whites were led into error, and either made one chief out of the two, attributing to but one what belonged to two different personages, or attributed to one what belonged to the other, creating thus considerable confusion.

To these is to be added the last war chief of the tribe, Henry, or Alee,[1] changed to Arlee by the whites, who died at his ranch near the Agency, August 8, 1889. His death-bed was surrounded by his relatives and several friends, members of the tribe, fellow-Indians and whites. Among the latter were Major P. Ronan, United States Indian Agent; Mrs. Ronan, Dr. Dade, the Agency physician, and others connected with the Agency. The Sunday before his death the old chief had been visited by the Right Rev. J. B. Brondel, Bishop of Helena. He received all the rites of the church at the hands of Father D'Aste, S. J., Superior at that time of St. Ignatius Mission. Alee was baptized in his youth by Father P. De Smet, and, though partly a Nez Perces by origin, he was always identified with the Flat-Heads. He was a man of rather difficult disposition to treat, and retained to his death more than one trait of his thoroughly Indian nature. He was buried near the little church at the Agency, and the railroad station, a short distance off, is called Arlee after him.

Alee had accepted the terms of the famous Garfield treaty, which will soon be mentioned, and was appointed by the Department chief of those Flat-Heads, who by that treaty consented to move to the Jocko. But to the day of his death he was never spoken to nor recognized by Charlot.

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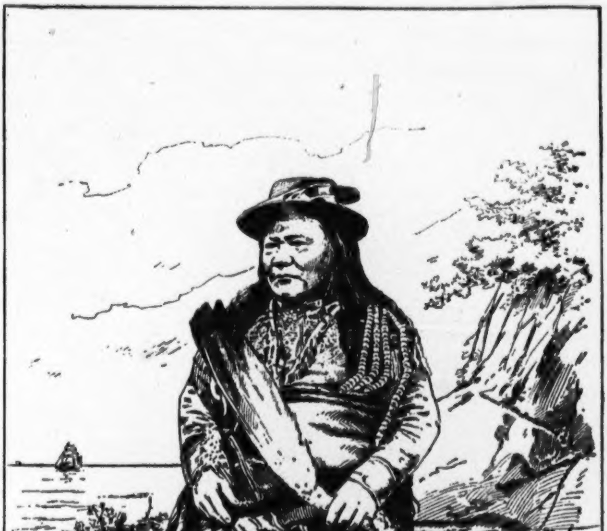
[1] The Flat-Heads having no "r," Alee stands for the French Henri. The whites added the "r" to the name and made it Arlee.



WAR CHIEF ALEE.

Right Rev. Bishop O'Connor has the following about this noted Indian: "Alee, or Red Night, the name he went by in the tribe, a noble-looking man, wore a white Kossuth hat and a blue blanket and an eagle's wing hung at his girdle.[1] Obesity had taken all the grace from his figure, but I thought I had never seen a finer head or face than his. I could hardly take my eyes off him."

The last Flat-Head deserving of special mention is Charlot, the present hereditary chief of the tribe. He is a man of a quiet, yet firm disposition, a thorough Indian, and a true representative type of his race. His conduct during the Nez Perces outbreak won the admiration of all, and proved once more the loyal and unflinching friendship for the whites on the part of the Flat-Heads, who have always claimed, and truthfully, as we believe, that none of their people ever spilled the blood of a white man. When Looking Glass, the most insolent, perhaps, of the rebel band of Nez Perces, proffered his hand to the Flat-Head chief, Charlot refused to take it. "No," said he indignantly to Looking Glass; "thy hand is reeking with the white man's blood; I will never shake hands with thee again."

His well known stubbornness has always appeared to us the result of a keen sense of justice and fairness in his nature, from an Indian standpoint, but exasperated into obstinacy by the insincerity and duplicity of white men, government officials included, who, time and again, have grossly deceived and wronged him and his people. Hence Charlot's deep aversion to adopt, or have any of his tribe follow the ways and customs of the whites. As an evidence of this, may be mentioned the fact that, but a short time ago, he intimated to the Fathers and the Agent, that none of his children should attend school, if they were to be shorn of their long flowing hair.

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[1] An eagle's feather, or wing, has ever been the emblem of the Indian warrior in the Rocky Mountains. We never saw Alee without this emblem in his hand or hanging at his girdle.

This staunch friendship for the whites, together with no less hearty dislike for their ways and manners, may appear to some not only anomalous, but paradoxical. Still, the fact is there, and the reader is welcome to any explanation he may think best. But he need not wonder at it, nor for some such anomaly will he have to go "far from home." For human nature, after all, in its likes and dislikes is but too frequently made up of strange inconsistencies and puzzling anomalies, not to say downright paradoxes. Nor is there required any profound metaphysical disquisition to understand why this is, and ever must be so. It is simply a case of "freckled beauty," *bona mixta malis*, which man cannot help liking and disliking at the same time. But as the qualities here in question, are relative and, therefore, different from varied points of view, an Indian may be a true friend of the whites, and yet dislike many of the white man's ways; just as a white man may loathe many of the Indian ways and customs without ceasing, for that, to be a true friend of the Indian.

What above all has scandalized Charlot and rendered him exceedingly distrustful, and utterly disgusted him with the white man's civilization, was the Garfield treaty concluded August 2, 1872. By the testimony of all present and General Garfield's own admission, Charlot was opposed to that agreement and refused to sign it. The original document on file in the Department of the Interior at Washington, is evidence of the fact. Yet, the treaty as submitted to, and approved by Congress, carries the name and mark of Chief Charlot, as the first signer. Whence, by whom and for what, so flagrant a breach of public honesty in so serious a matter? Those who care about it, can find in the Reports of the Commissioner of Indian Affairs of that period and other official papers, evidence enough to answer these questions.

Such an unparalleled transaction could not appear to Charlot and his people but in the light of a deliberate attempt to rob them of their homes by falsehood and fraud. This impression became conviction, when the Department, instead of tearing up

CHIEF CHARLOT.

and casting to the winds the fraudulent document, sought to enforce it, splitting thus the tribe in twain, ignoring the rights of Charlot as hereditary chief of the Flat-Heads, and setting him aside for Alee; all of which was done and continued for several years by the Department. It was thought that this bungling piece of policy, not to call it any harsher name, would finally induce Charlot and his adherents to move to the Jocko, leaving the Bitter Root Valley, where, hemmed in by whites, they were now miserably poor and starving. But on a mind of Charlot's frame and temper, it had the very contrary effect: it made him more obstinate, and more suspicious and distrustful of the Government and its officials.

Congress sought, at last, to redress the injustice done to the Flat-Heads, and Senator George G. Vest and Honorable Martin Maginnis, Delegate from Montana, as a Senate Sub-committee, were sent to the Bitter Root Valley to look into the case. Charlot was so distrustful of those gentlemen, that he bluntly told them to their face: "Your Great Father put my name to a paper which I never signed; how can I believe you or any white man?" and declared, at the same time, that "he would never be taken to the Jocko alive."

(See Report of Senate Sub-committee, appointed in 1883 to look into the grievances of the Indians of Montana, etc.)

He was called to Washington, but to little or no purpose. His mind remained the same. Still, some eight years of frank and fair dealing on the part of the Indian Department and its agents toward Charlot and his band, tempered little by little the bitterness of his heart and greatly softened down his obstinacy, bringing about a welcome change. With the death of Alee, the last obstacle in the way having disappeared, Charlot and his followers finally consented to remove to the Jocko.

But if considerably changed and improved in so far as consenting to leave the Bitter Root Valley, and trust in the Government's integrity, he certainly has not changed in the least in his dislike of the ways and manners of the whites.

We surmise he never will, and pass on to St. Ignatius, the second Mission in Montana.

CHAPTER XII.

ST. IGNATIUS MISSION.

This Mission had been established as far back as 1844 by Father De Smet and Father Adrian Hoecken among the Kalispel Indians on the banks of the Pend d'Oreille river, but the site then chosen proved unfavorable. It was subject to inundation at the melting of heavy snow-falls in the mountains, and, further, the missionaries having now acquired a better knowledge of the country, a more central position with reference to other tribes was deemed preferable, as greater good could be accomplished. Consequently, at the request of the Indians themselves, the Mission was removed to a site in what became afterwards and is to-day the Jocko reservation. This was the country of the upper Pend d'Oreilles and a favorite resort of other tribes winter and summer, since it abounded in game, fish, roots and berries, the staples of Indian life, and furnished the best grazing for their ponies.

The site had been selected by the Fathers a year or so before, and had been pointed out to them by Alexander, the chief of the Kalispels, who had often accompanied Father De Smet on his travels in the Rocky Mountains: "I arrived at the place," says Father Hoecken, "on the 24th of September (1854), and found it as it had been represented, a beautiful region, evidently fertile, uniting a useful as well as a pleasing variety of woodland, prairie, lake and river."

The place was called by the Indians Siniélemen, which means meeting place or rendezvous, and is one of the prettiest spots in Montana. The valley, from ten to twelve miles in

ST. IGNATIUS MISSION.

width, runs from south to north some thirty miles. It is bounded, east by a spur of the main range, south and west by a lower ridge, which, starting just back of the Mission, at almost a right angle with the larger spur, runs some ten miles west, and then, turning northward, continues in almost a parallel line to the mountains east of the valley. At its northern extremity lies Flat-Head Lake, a large and beautiful sheet of water, some forty miles in length and about ten miles in width, dotted with picturesque islands. The south end of the valley is but six miles from Ravalli Station on the Northern Pacific Railroad, whence it is easily reached by a natural opening, in what appears at first a barrier of impassable mountains. The Indians and the Angels alone knew of its existence and its leading to the charming valley beyond. From the mouth of this natural opening, just wide enough for a team to pass, a wagon road of easy grade built by the Fathers, winds its way up a little ravine, now to the right, now to the left, now along the mountain side. As the road ascends, the canyon ahead becomes wider and wider. Two miles ascent from the mouth of the little ravine, brings us to the top of the low divide between the Mission and the Jocko, whence, looking northward to the left, the first glimpse is had of the open country beyond; whilst in front appear the majestic peaks of the Rockies, which as the road by a gradual descent advances in that direction, rise higher and higher under our eyes. We now near the last ridge or elevation that still hides from view the Mission Valley, and as we reach the top, oh, the enchanting panorama that greets our sight! Perhaps in the whole Northwest there is not a more striking view than is here presented by the Mission Range, as it is called. Without approaches, the mountains rise most abruptly like a wall, and at one leap, so to say, tower up into the sky in all their might and stupendous magnificence, some 8000 feet from the valley below. The scene is one of surpassing beauty and grandeur. We now have a complete view of St. Ignatius and the whole Siniélemen Valley. The mountains also in full view from base to summit, up to a certain height are covered with grass, then with a belt of timber, and above the timber line they rise into rugged, frowning peaks that are capped with snow the greater part of the year. Between these peaks are glaciers and perpetual snows, which feed a number of ice-cold and crystal-like streams that irrigate the valley, and whose meandering course is marked to the eye by fringes of deeper green and more luxuriant vegetation along their banks. The two highest, forbidding peaks in front, are the Twin Sisters, and Elizabeth Falls is the name of the white, tape-like and foamy streak a little to the left of the back-ground before us. They were thus christened, peaks and falls, by the lamented General Thomas Francis Meagher, just a few months before he was engulfed in the turbid waters of the Missouri. These water-falls are about 4000 feet high, but it is only by going near them at the end of the canyon, that both those at the left and those at the right can be seen in all their awe-inspiring sublimity. The Mission, nestling below us, looks as it were miniatured by the mighty mountains into a toy or fairy-land village, and might be called the crowning gem of the valley.

It was established by Father Adrian Hoecken and Father Joseph Menetrey in the fall of 1854, and is to-day the finest institution of the kind in Montana. Its growth and progress have been gradual and slow; what is seen and is so much admired here at the present day is the result of half a century of patient toil on the part of the missionaries. And, by what is seen and admired, we do not mean exactly the stately buildings of the Mission that replace the log hut of the former days, but the complex of all that is implied in the transformation of wild, roving savages into a fervent Christian community, civilized and industrious, as we find them to-day in the Indian Mission of St. Ignatius.

God bless the souls of those truthful and honest Indian Agents, who, in their official reports, have civilized whole tribes of Indians in a couple of years' residence at an Indian

ELIZABETH FALLS, ST. IGNATIUS MISSION.

Agency! They may have, forsooth, succeeded in inducing some Indian buck to crop his flowing hair and put on a pair of pantaloons, which may still be as unwieldy and cumbersome to him as was Saul's armor to young David. But, then, this feat accomplished, we are told that so many of the tribe "wear citizen's clothes," and are, of course, civilized, since, as a matter of fact, with Government officials and Protestant preachers among the Indians, short hair and a pair of breeches are the main standard of Indian progress. In the opinion of these gentlemen, the addition of a white collar could not but considerably improve this stock of Indian civilization.

It is true that at intervals some grievous offences against life or morality have been committed within the Jocko Reservation since Christianity was there established, but, then, all these offences can be traced to one or more of the following extenuating circumstances:—Liquor dealt out to Indians by unscrupulous white men; remissness or miscarriage of justice in not punishing the guilty parties; outlaws, principally of other tribes, who abused the hospitality given them within the reservation and were never brought under the influence of religion; finally outrageous and most unjustifiable murders of innocent Indians by white people, which provoked revenge at the hands of some relative of the murdered man, according to the Indian law of retaliation.

We instance Pierre-Paul and the three other Indians executed at Missoula, December 19, 1890, for murder. Of these four Indian criminals, two, Lalassi and Pierre-Paul, were Spokanes; and the two others, Pascal and his accomplice, Kootenays. The brother of Lalassi had been murdered by a white some time before; and Pierre-Paul could count three near relatives, his father, an uncle and a cousin, feloniously murdered, in a few years' time, by white people. Both he and Lalassi became desperate outlaws, and had a price set upon their heads for some time. Pascal and his accomplice's crimes were likewise, partially, at least, Indian vendetta or retaliation for the killing of their chief's son and others of their tribe by whites. And we need not add that in all these cases, as in almost every other instance of lawlessness within or without the reservation, *fire-water* was never wanting as a concomitant or antecedent to incite and "imbeast" the savage to the deed.

Still, everything considered, and some occasional offence notwithstanding, we are not loath to say that the Indians on the Flat-Head reservation, through the teachings and civilizing influences of Christianity and its ministry, have to-day a record that makes them in conduct and moral standing the peers of any white community equal in numbers.

And here we render with pleasure a well deserved meed of praise to Major P. Ronan, who has been the United States Agent over these Indians for the last fourteen years, and who, by his faithful and efficient administration of the affairs of that Agency, not less than by the exemplary conduct of his family, has done much toward promoting the welfare of his charges, and toward bringing about some of the happy results referred to above.

But let us now enter into a more particularized account of the Mission and its progress. Father A. Hoecken said here the first mass in the open air, in the presence of a numerous band of Upper and Lower Kalispels. In a few weeks the Fathers had erected several buildings, a chapel, two houses, carpenter and blacksmith's shops, at the same time wigwams springing up in considerable numbers all around. About Easter, over 1,000 Indians of different tribes, Upper Kootenays, Flat Bows, Pend d'Oreilles, Kalispels and Flat-Heads, had arrived to make the new Mission their permanent home. Some 18,000 rails were cut and split during the winter under the direction of good Brother McGean, and by early spring a large field was fenced in and placed under cultivation.

Lieut. John Mullan, U. S. A., whom we have already mentioned, and who was engaged at this time in exploring the Bitter Root Valley and adjacent country, lent considerable assistance to the Fathers in starting the Mission. "I know not," wrote Father Hoecken to Father De Smet, under date

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of October 18, 1855, "how to acquit the debt of gratitude I owe to this excellent officer. I can only pray, poor missionary as I am, that the Lord may repay his generosity and kindness a hundred fold in blessings of time and eternity."

In the summer of the same year, 1855, a great Indian council was held at Hell's Gate, a few miles below the present site of Missoula. Here a treaty was made between the United States, represented by Governor Isaac J. Stevens and Mititó or Victor, chief of the Flat-Heads, and the chiefs and head men of the Pend d'Oreilles, and also of a band of Kootenays who lived near Flat-Head Lake. By this treaty the present Reservation was carved out and set apart for the exclusive use and occupancy of these Indians, designated in the treaty as the Confederated Tribes of Flat-Heads, Pend d'Oreilles and Kootenays; while the rest of the country, which these tribes claimed as their own, and which extended from near the forty-second parallel to the British line, with an average breadth of two degrees of latitude, was ceded to the United States. Father Hoecken was present at this council at the special request of Governor Stevens, and appended with the rest his signature to the treaty.

By some of the treaty stipulations the Indians were to have a school and teachers, a blacksmith, carpenter, etc., and the Fathers and Brothers at the Mission were instructed by Governor Stevens to carry out, on the part of the United States, these agreements. They did it cheerfully, and continued to do so until the establishment of the Agency and even long after. But they had only the privilege to do the work, while the United States kept the remuneration or some of its officials got the pay: "We have done and shall continue to do all in our power for the Government officers," wrote Father Hoecken to Father De Smet; "our Brothers assist the Indians and teach them how to cultivate the ground; our blacksmith works for them; he repairs their guns, their knives and their axes; the carpenter renders them great assistance in constructing their houses, by making the doors and windows; in a word, all we have and all we are is sacrificed to their welfare. Still, our poor Mission has never received a farthing from the Government."

The school provided for in the treaty, was also started by Father Hoecken, but had soon to be closed for want of means. The funds promised for the purpose by the Government were not forthcoming, and it was not until eight years after, as we shall see later on, that the Mission was able to start and keep up a school of its own, from its own scanty resources and at its own expense.

In 1856 Father Nicholas Congiato, who had succeeded Father Nobili as Superior of the Missions of Oregon and California, visited St. Ignatius and wrote of Father Hoecken: "He does the work of several men, and has succeeded in uniting together three nations under his spiritual jurisdiction."

In the latter part of 1856 the Indian tribes on the banks of the Lower Columbia, making common cause with the hostile Indians of Northern California, broke out in open war against the whites. This was a critical period for all the Indian Missions in the Rocky Mountains. Father Ravalli, then stationed at Colville, wrote to the Superior:—"I fear a general uprising among the Indians towards the commencement of spring." But for religion, that held our Indians in the bonds of peace, the dreaded uprising, with all its horrors, would have become a stern reality.

While the lower country was full of Indian war, pillage and bloodshed, everything was quiet in the mountains, and here at St. Ignatius Father Hoecken and his companions were hard at work to improve the new Mission. They built there a flouring mill, the stones for which were quarried and cut from native rock, and the same hands that cut the stones made the tools to cut them with. These native mill-stones in later years were replaced by a new set imported from the States.

With the flouring mill a whip saw mill was also constructed, the power for both plants being secured from the

Church. Kindergarten.

ST. IGNATIUS MISSION.

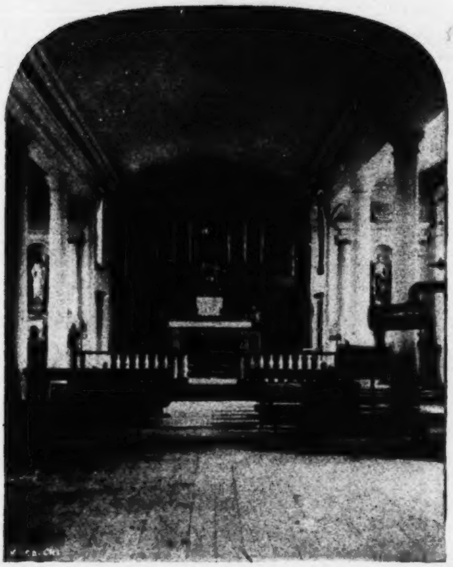
stream close by, through a race some 300 yards long and five feet wide, made, bottom and sides, of hewn tamarack timbers. The mills were afterwards enlarged and improved by the writer, and a dam thrown across the stream higher up and a new race dug along the bank, gave to the Mission the splendid water power of to-day. Both mills were afterwards remodeled and almost entirely renewed by Father L. Van Gorp, who improved them by the addition of new and valuable machinery.

The whip saw mill, though of limited capacity, furnished the Fathers the lumber for the construction of the large church, 40 by 100 feet with belfry some 50 feet high,—a real marvel,—considering the time it was built and the scantiness of means and appliances at hand for its erection. The frame was put and held together by wooden pins. Nails at that time were not to be had in the country, and if obtainable would have been almost as precious as gold. *Half a keg of 60d. absolutely needed for some repairs, were paid for by the writer, twelve years later, at the rate of $1.00 per pound. The columns of the nave, six on each side, 18 inches in diameter and 15 feet high, are solid timbers, turned by hand, stalwart Indian arms furnishing the power. In this church can be seen a life-size crucifix carved by Father Ravalli; "of rare merit for an amateur artist," says Right Rev. Bishop O'Connor, who visited the Mission in June, 1877.

The religious fervor of these savages, as some still delight to call them, is not only extremely edifying but such also as would fill with amazement any one less piously inclined. Every blessed day of the year, year in and year out, at the first tap of the bell calling them to mass and Christian instruction early in the morning; to instruction again and night prayers in the evening, you see them all, men, women and children, emerge from their log cabins or their tepees and move toward the church. On all feasts of obligation or of special devotion, thrice a day are they called to attend to their religious duties, and the bright, gay colors of their wrappings are noticeably in keeping with the festival character of the day. The "fair-weather Christian" is unknown among them. Winter and summer, rain or shine, in the most biting cold, they can be seen, plodding through snow, slush and mud to go to church. No one dies, be it man, woman or child, whose funeral is not attended by all the members of the tribe that are around the Mission. Their funeral processions from the church to the cemetery, a short distance off, by their sublime Christian simplicity, have filled many a soul, including the martyr of Alaska, the Most Rev. Archbishop Charles Seghers, with unwonted emotions. One of the funeral dirges these Indians sing to this day whilst carrying their dead to rest, is an old war song of theirs, a stirring wail of lamentation they used to sing over their braves fallen in battle. It was set to music with Christian words by Father Mengarini, but unfortunately the original setting, though the words are still the same, is no longer extant, and the present rendering of the song has lost much of what it used to be.

Some of these children of the woods could also sing creditably the whole mass in Latin and several of the hymns for benediction. Congregational singing of Indian hymns, however, particularly when the male portion join in, has ever been wild and savage-like. "It sounded," says Bishop O'Connor, "as if a dozen, at least, of harmonious wolves were scattered among the congregation." We would fain believe it has somewhat improved since.

There are not a few daily communicants among these Indians. A great many receive the sacraments weekly, some every month, and those who receive them less frequently are the exception. "As the Angelus bell rings I am struck," writes Bishop O'Connor, "by the suddenness with which they cease conversation, assume devotional postures, and retain them, statue-like, until the prayer is ended. On Sunday morning," continues the Right Rev. Bishop, "I said early mass at the church. A great number went to communion. It was a novel sight to see the Indian mothers approach the



INTERIOR OF CHURCH—ST. IGNATIUS MISSION.

altar rails with their papooses on their backs; but after all, was it not a touching and beautiful one and pleasing to Him who said, 'Suffer the little children to come to me and forbid them not.'"

The principal feasts of the year, Christmas and Easter, and also that of St. Ignatius, the patron Saint, are celebrated with all possible solemnity. All the Indians are then gathered at the Mission, some traveling 200 or 300 miles to be there on such occasions. The number of communions on these festivals varies from 800 to more than 1,000.

We cannot help mentioning here a very peculiar feature, which, by way of preparation, always preceded the celebration of these great festivals. Some two or three days before the feast, a kind of general assizes or open court would be held by the chiefs and head men in the presence of the whole tribe, and be conducted in the most impressive and solemn manner. Offenders against the law of the land or good morals, were brought before the assembly, but frequently they came forward of their own free choice, at times even before any accusation was lodged against them, and confessed their offence and asked to be punished. At a signal given by the great chief, they all went on their knees and prayed aloud for a few minutes. After this the accused were examined, and, if found guilty, they were sentenced to be punished on the spot. The culprit was now made to lie stretched on a blanket spread upon the ground. At a new signal given by the chief, all the rest would fall again on their knees and pray aloud for the reformation of the offenders, while those appointed were applying the sentence to the thinly-covered back of the poor victim on the blanket. The application was made with a horse-whip or a raw-hide, and the number of stripes was proportionate to the offence and the offender's back. Women and young people were let off with a light and short castigation.

One day two Indians, one a Blackfoot adopted into the Pend d'Oreilles tribe and the other a Kalispel, had a discussion among themselves, each one claiming to be a better Indian than the other. The Blackfoot had been left by his wife and had taken unto himself another, whilst the Kalispel had left his wife to live with another. The point at issue between them was, which of the two was the less to blame. Unable to decide the question of themselves, they brought their case before the Black-Robe. The controversy, so far as stated, was easy enough to settle, and even in the mind of the Kalispel himself, the point was in favor of his antagonist, but the Kalispel contended that the point was in his favor by the circumstances of his case, which he proceeded to relate:

"Black-Robe," said he, "listen and then decide." He then went on, saying that he had been married by Father Menetrey to such a one, at such a time, and that the Father had given them to feast upon at their wedding dinner a big head of cabbage, twice as large as their two heads put together, and that he had cooked some of the cabbage himself and set it before his bride. "She scowled, Black-Robe," continued he. "She took a little bite, one, two, three times, and each time spit it out, grimacing. I looked at her and asked her why she was doing that; she made faces at me, Black-Robe, and said, 'Shut up. If I had not married thee, no woman in the camp would have had thee for a husband.' I got angry, very angry, Black-Robe, and stood up, and, without a word, I left her and the big cabbage and went straight to my people, and got me another wife to prove to the first one that she had lied to me."

Some three years after, when he thought he had now convinced his first wife that some other woman would have married him, he returned to St. Ignatius and presented himself to the chiefs, asking to be chastised for what he had done. He was told to go and live with his first wife, that he was condoned. "No," said he, "if you do not whip me I go back to the other woman," and off he started. The chiefs sent some of the men to bring him back, and gave him the coveted castigation. After the whipping, he joined his first wife, and no happier couple was ever known since among those Indians.

Everyone will agree that the Kalispel's side of the question was somewhat modified by all its peculiar circumstances.

The custom of whipping was not introduced by the missionaries, as some have imagined: it has existed among these Indians from time immemorial. While still pagan, these people believed, it wiped out the guilt of the action for which it was inflicted and made full satisfaction for it; and long after their conversion, it was not an easy matter to convince some of them that they were obliged to confess the sins for which they had been punished. Adultery, abandonment of a wife by her husband, lying, stealing, slander, gambling, drunkenness and violent anger, to which was afterwards added disorderly conduct at church or prayers, were the offenses the Penal Code of the Flat-Heads punished by whipping. It is much to be regretted that the wholesome and refining custom should have been in late years opposed and discredited into disuse by a few white people, whose morbid sentimentality could not but benefit by a little application of the system.

CHAPTER XIII.

EDUCATING THE INDIAN.

MEANS AND METHODS OF CIVILIZING THE RED MAN.

I.

Mission and School Work.

The poverty of the Indian Missions and the small number of laborers on the field, had compelled the Fathers to limit themselves to the essential, that is, strictly to missionary duty. Proper and express training of the Indian youth in book and trade, except in some few individual cases, was, under the circumstances, a mere impossibility. For it is not easily understood how you can house, feed and clothe without the wherewithal to do it, or school and train, without housing and feeding them, wild creatures who have no home and are obliged to go fishing and hunting for their daily sustenance the whole year round, as was here the case. It is simply a paradox!

By the year 1863 St. Ignatius Mission had attained a degree of comparative prosperity, which seemed to render the schooling of Indian children no longer a practical impossibility. The opening, therefore, of a Boarding School was now resolved upon by Father J. Giorda, the General Superior of the Missions, and Father U. Grassi, who had succeeded Father Menetrey as the local Superior at St. Ignatius. Steps were soon taken to accomplish the work by the erection of suitable buildings, and by obtaining a colony of Sisters of Providence from Montreal, who, as we shall see, arrived at St. Ignatius in the fall of 1864, when the School, the first of the kind in the Northwest, was inaugurated.

The establishment of a Boarding School for the education of Indian youth marked a new era in the cause of Indian civilization, and no measure could have been either more necessary or more beneficial to the race. But to understand fully the importance of the new departure, we must here enter at some length into the subject of Indian education, its means and methods, etc. This becomes the more necessary, as henceforth Indian school work will have to engage much of our attention. Leaving therefore aside for a while the thread of our narrative, we shall speak first of the necessity of educating the Indian races and, secondly, of the means and methods best suited to attain the object.

We need not say that public interest in Indian school matters, not less than current events, seem to point to the timeliness of the subject and even accentuate its importance.

II.

Necessity of Moral and Material Training.

The Indian, as everybody knows, is a wild human being, steeped in moral and material barbarism, who must needs be lifted from both moral and material degradation in order to be civilized. To attain an object, proportionate means are necessary, and therefore, to civilize the Indian morally and materially, moral and material means become indispensable and must go hand in hand in the process. Without moral civilization the red man can be no more than a whitewashed savage; without the means and helps of material culture, he can no more emerge from his material barbarism than wingless creatures can fly.

All this rests upon and follows from the dualism of man's nature, composed as it is of spirit and matter, soul and body. Whence arises the impossibility of civilizing man without the proper culture of both that, which is spiritual, and what is material in him. No doubt, body and soul being here intimately united in one and the same subject, the culture of either will benefit the other. But as neither nature is substantially changed by the union, body and soul, though united in one and the same subject, will ever demand a distinct and proportionate culture. The process of keeping up the animal system on spiritual food, or feeding the mind on bread and beefsteak, has not thus far been discovered, nor will it likely be for some time yet. Hence the necessity of moral and intellectual, not less than material helps for the civilization of the red man.

It is clear, that this applies equally to all the members of the human family, whatever their name or their color; for no one is civilized by nature, and man by birth is but a blank, helpless little savage. On this score, the scion of royalty is not a whit better than the savage of the Rocky Mountains. Take, if you please, civilization's most favored son from civilization's lap, place and rear him up from his infancy in the barbarous surroundings of the wigwam, will his intellectual, moral and material condition be one tittle better than that of the wild children of the woods? And whence the difference? From training, from culture, from education. It is, therefore, evident that the Indian, like all the rest of mankind, to be civilized must needs be trained and educated.

But, on the other hand, it is not less evident that in the natural order of things, grown-up people are set and, so to say, crystallized in their ways and manners; consequently, they can not be easily moulded into new methods and new habits. Theirs is the case of the aged, knotty tree; no ordinary force can give it or make it retain a shape contrary to its natural bent; it is simply unbending, and, sooner than yield, it will snap under the strain. Plastic youth, then, not irresponsive, callous old age, is nature's period of education.

From this simple fact of nature it follows that physical and mere natural moral culture is inadequate to civilize the savage who has grown up in barbarism beyond the age of plasticity. The causes here at play being all natural cannot produce a result beyond their limited energy, and consequently, as the grown-up savage is no longer attainable by such culture, it is evident, he cannot be civilized by it.

Now, can the youth of the race be civilized while the grown-up portion remains uncivilized? Both nature and reason give a negative answer to the question. Since youth is the subject to be educated, it is manifest that it can neither educate itself nor others. Nature's course of education is from advanced age to youth, from parent to child, not *vice versa*. But in the case before us, the grown-up man, the parent, is a much greater savage than the youth, since he has grown up in barbarism with age. Far, therefore, from being a factor of the child's education, the parent, by his intimate and natural connection with the child, becomes necessarily a positively uncivilizing agent and an insurmountable obstacle to its advancement.

This is so strikingly evident, that the advocates of mere secular Indian education have no alternative left but to give up the task in despair, or to wrest the children from their parents and carry them thousands of miles away to train them. The latter, in fact, as will appear further on, is the means adopted. But to snatch the child away from the parent is a process as unnatural as it is cruel; and the fair-minded reader may judge for himself, whether such a system can be a proper and adequate one to solve the problem. Mere secular education, therefore, cannot effect the regeneration of the wild Indian races, because it can neither regenerate the grown-up savage nor the savage youth; not the former, because he lies beyond the efficiency of the means at its command; not the latter, because of the insurmountable obstacle thrown in the way by the unregenerated condition of the parent.

But then, you will say, the civilization of the Indian races is utterly impossible. We say it is, if no element of greater efficacy than mere natural causes can be brought in to assist and do the work. This element, however, does exist, and lies at the disposal of all who care to have it. The Creator of all things "has made the nations of the earth for health,"—*fecit nationes curabiles,*—Wisd. 1, 14; and the Saviour of mankind could not have bestowed a greater boon on our race than to make Christianity obligatory for all the children of Adam, since he could not make it obligatory for all, without adapting it at the same time to the capacities and necessities of all.

We say, then, that all human beings, whatever their race or color, and how degraded and how savage soever some may be, can be civilized, *because all can be Christianized.* To say that some men cannot be Christianized, would be to limit the work of the Redeemer, who *pro omnibus dedit, quantum dedit.* To say that while all can be Christianized, not all can be civilized, would be asserting a most palpable contradiction, since as day excludes darkness, so Christianity excludes barbarism. From the moment, therefore, that all adult barbarians can be Christianized, and no adult barbarian can become a Christian without becoming at the same time a morally civilized being, it follows that what mere natural means fail to do, the supernatural efficiency of religion can and does here accomplish.

And thus, while mere natural culture is impotent, as demonstrated above, to reach and mould the grown-up savage, and incapable of training savage youth without taking him into distant captivity, the case is entirely different with Christianity. For, endowed as it is by its Divine Founder with means of supernatural energy, and suited to the capacity of all and to all ages, it brings both the adult and the youth under its benign and civilizing influence. The parent is thus transformed by religion into a morally civilized being, and ceases to be an obstacle in the way of the moral education of the children, while the process of forming the children under the eye of the parent becomes in turn greatly beneficial to the parent himself.

Who can fail to see from all this, the infinite superiority of Christian culture over mere natural means and methods, to regenerate and civilize the Indian and rescue him from the worst and most baneful part of his barbarism,—moral degradation?

Mark well, however, that although Christianity does not aim directly at the material culture of man, it is not less for that a most potent factor alike of his material civilization. For, by condemning and reproving whatever is morally bad, defective or excessive in men's lives, religion attacks barbarism at its very roots; while by positive commendation of all that is morally good and honest, it provokes and stimulates man's energies and faculties to industry, study, labor, diligence and refinement within the reach of all the avenues of civilization and progress.

It does more. All the ordinary and natural means and channels of intellectual and material culture in the hands of Christianity and through Christianity's supernatural virtue, become alike so many means of religion and morality. The efficiency of religion and morality being thus superadded to their natural energy, these means must necessarily become doubly effective of civilization. True, the superadded efficiency is religious and moral, but is it on account of that any less conducive to man's temporal welfare and material prosperity?

Matter and spirit are here united in one and the same subject, and whatever is directly conducive to the subject's ethical culture must necessarily also conduce, one way or another,—if no more than indirectly and by reflex,—to his material advantage as well. Who does not know, for instance, that Christian rite and Christian symbolism, appealing as they do to the senses of man, have ever exercised the most powerful influence toward raising barbarous races from their degradation? Whence the universally recognized superior civilizing virtue of these and other ordinary means, when in the hands of religion, but from the influx of that supernatural leaven which the Saviour of mankind has hidden in Christianity? Take the Christian element from them, and what will be left? Rite, symbolism and the like, will have no more civilizing force than the body has power to move when life has departed from it.

It is unnecessary to note that what we predicate here of religion, is to be understood of true, sterling Christianity alone, not of any counterfeit or fictitious substitute. For, as a spurious coin has not the intrinsic worth of the genuine article; as no shadow of loaves can ever fill an empty stomach, even so in this case; that which is the fruit of the supernatural fertility of true Christianity, can never be produced by any of its shadows or sterile imitations.

All this will be further corroborated, as we proceed, by much that still remains to be said on the subject.

CHAPTER XIV.

EDUCATING THE INDIAN.

I.

President Grant's Peace Policy.

From what has been said in the preceding chapter, the necessity of education to civilize the red man appears so strikingly evident, that one cannot but wonder that a means so indispensably necessary should have been the last to be adopted. And yet, it is a fact as humiliating as it is incontestable, that until the last twenty years, apart from what little had been accomplished by Catholic missionaries, nothing, absolutely nothing, was done in Montana towards lifting the Indian from barbarism by education.

The cause, however, is easily discovered, and lies in what has been said above. Without both moral and material means no one's education, much less that of the wild Indian, as demonstrated, is at all possible. Now, religion, which can supply the moral element, could not furnish a sufficiency of the material resources necessary for the work: while the Government, which could supply the material means, could not undertake to teach religion and morality. Was Indian education possible under the circumstances? How can you have the resultant, so long as the two forces necessary to produce it do not conspire?

The so-called "Peace Policy," inaugurated under President Grant's administration, was the Government's first and real attempt to civilize the Indian; and seeking, as it did, to enlist in the work both the aid of the State and that of religion, it was a step in the right direction and rested on solid, rational ground. But unfortunately, although sound in principle, the policy was soon perverted by bigotry, and political chicanery in the application. The Indian tribes were parceled out to be operated upon by different denominations, without regard to the religious influences that had Christianized them. Catholic Indians were confided to Protestant preachers: the Catholic missionary was debarred or driven off the reservation, and what good had been accomplished by Catholicity was soon destroyed by contrary influences. But the sound, practical sense of the American people, when made aware of the real state of affairs, cried the injustice down, and a more liberal application of that policy was adopted.

II.

Contract Schools.

Convinced, at last, that the wild Indian could be civilized by education; that his education was practically impossible without religion; that while the Government could not undertake to teach religion and morality, religion could not be expected to feed and clothe these wards of the nation; and further convinced that the savage could be civilized by training, at a cost of life and money, infinitely less than he could by the use of rifles and Gatling-guns; and that, finally, after absorbing into the public domain nearly all the Indian country, it was neither honorable, nor fair, nor honest, on the part of the United States Government to refuse the Indian, to raise him from barbarism, a little of that much which had been taken away from him, American statesmen finally came to the adoption of the contract school system, as the proper and necessary means to solve the perplexing and difficult problem of Indian education.

That this was a rational and wise conclusion, and the most practical measure upon which the solution of the problem was possible, must appear to every fair mind from all that has been stated above. We dare say, that if such a course had been adopted and pursued the last fifty years, every Indian in the Rocky Mountains would be to-day civilized, industrious and self-supporting, and many a life and many a million would have been spared to the nation.

Despite, however, the satisfactory results which, as admitted on all sides, have attended it from its introduction; despite its fairness, justice and necessity, prejudice, bigotry and political chicanery seem just now hard at work to cry the contract school down, and every effort is being made to have it abolished. And what is to replace it? A new system which, according to the Hon. Senator Vest, "will cost the Government millions upon millions of dollars without any appreciable result."

III.

Some Poetical Views about the Indian and his Education.

We have before us the new system devised by the Harrison administration and forced by its myrmidon, Morgan, upon the Indians, in place of the contract schools. What is the gist and substance of this new scheme? It is to establish amoug the Indians non-sectarian schools, modelled on the common school system, where no religion is to be taught and where the aborigines are to be educated by the Government and by Government employees, to the exclusion of all Christian societies or denominations and all religious influences. What is the red man to be taught in this new system? Well, many and wonderful things. "One of the chief defects," says Commissioner Morgan in his official report, "which have characterized the efforts made for their education, has been the failure to carry them far enough so that they (the Indian youth) might compete with the white youth who have enjoyed the far greater advantages of our system of education." "Higher education," says the Honorable gentleman, "is even more essential to them than it is for the white children. The high school," says he further on, "should lift the Indian students into so high a plane of thought and aspiration as to render the life of the camp intolerable to them. The Indian high school, rightly conducted, will be the gateway from the desolation of the reservation into assimilation with our national life. The Indian youth," adds he charmingly in another place, "should be instructed in their rights, privileges and duties as American citizens; they should be taught to love the American flag. They should be imbued with a genuine patriotism." And again, "they should be initiated into the laws of the great natural forces, heat, electricity, etc., in their application to the arts and appliances of civilized life. There is urgent need among them," declares the same Commissioner, "for a class of leaders of thought, lawyers, physicians, preachers, teachers, editors, statesmen and men of letters, etc."—(See *Congressional Record*, July 25, 1890.)

This, then, is the goal it is proposed to reach by the Morgan system of Indian education.

We have been connected over twenty-five years with the cause of the red man and his education in Montana. With the knowledge and experience we have of these races, their nature, their condition, their habits and peculiarities, the aims set forth in this airy scheme are to us so much poetical reading, highly amusing for its freshness. The system, in our humble opinion, has one serious defect; it not only touches, but actually dwells in the regions of the moon man, and it is too high, high enough, as said, to be moony. It cannot, in consequence, reach or be reached by the real, live Indian of the mountains or the plains.

Many of the beautiful things expatiated upon by the fertile imagination of the Honorable gentleman, might possibly pass in the sense of the nursery and as children's play, but they cannot be taken seriously by serious men.

We might here quote a number of United States Senators whose views and opinions on the subject are entirely at variance with those of Commissioner Morgan. We might refer particularly to Hon. Jones, of Arkansas, whose eloquent, keen, sarcastic thrusts at the system, stamp him at once as a gentleman of uncommon practical sense and ability.—(See *Congressional Record*, July 25, 1890.)

We might further quote the opinions of a number of men, whose lives were devoted to the work of civilizing and educating the Indian, but we deem it unnecessary. This plan of Indian education seems to us its own best refutation.

We only observe that to make the Indian schools nonsectarian, as the word goes, is simply to eliminate Christianity from the education of the Indian, and to eliminate Christianity from Indian education is to eliminate the one factor without which, as we have demonstrated, the civilization of the red man is an utter impossibility. We repeat it, without Christianity the task is a most wretchedly hopeless one. Material means are certainly necessary; enthusiasm and philanthropy may assist. But what is to render material resources real means of substantial civilization, Christianity alone can supply. Enthusiasm is impotent, and soon cools off before the stern realities and undreamed-of difficulties, to be met with at every step in a work that is as uninviting as it is slow and irksome and beyond the efficiency of mere natural energy. Genuine philanthropy is only of the few; whereas, of the many are selfishness and greed of gain. Hence it follows, that even the most disinterested philanthropist cannot but enlist in the cause hirelings and mercenary hands, whose main object in engaging to better the Indian would be to better themselves.

We shall leave to others to decide whether the civilized Indian or the uncivilized one, is to-day greater evidence of what we maintain. But both tell the same tale, and for the last four hundred years, all over this vast American continent, failure on the one hand, and success on the other, give the same unequivocal and incontestable testimony, that the red man cannot be civilized, except on Christian principles, through Christian methods, in Christian schools, by Christian teachers: or, to say it in the words of Senator Davis, that "*the education of the Indian cannot be accomplished but by a Sunday school which will last seven days in the week.*"—(*Congressional Record*, July 25, 1890.)

"I assert," said again the same Honorable gentleman, on the floor of the United States Senate, "that history records with a pen which knows no faltering; that from the beginning of time, so far as the intercourse of white men with these barbarians is concerned, it is only where the influence of Christianity has been brought to bear upon them that they have made any progress towards civilization." . . . "The civilization of the American Indian has been the work of the Christian church. The ministers of Christianity have been the forerunners of all that has been done in the way of their reclamation from barbarism." "I believe," said another United States Senator, Mr. Jones, of Arkansas, "that this educating the Indian without religion is an utter impossibility. I do not believe that you can ever make any civilization that is not based primarily upon the Christian religion."—(See *Congressional Record*, July 25, 1890.)

We, therefore, conclude that if, in the testimony of reason, history and experience, the Indian cannot be civilized independently of religion and Christianity, religion and Christianity must needs be the first requirement of any system of education that is to civilize the race. Hence appears how untenable, nay, how absurd, is the position of the advocates of non-sectarian Indian education, who, while aiming at civilizing the Indian, exclude at the same time the one factor without which his civilization is impossible.

Are these gentlemen honest and sincere in the advocacy of the system? If so, they are glaringly inconsistent. For, omitting that Bibles and hymn-books and the like, supplied at the expense of the Government, are to be found in all Government Indian schools, by the irony of things these non-sectarian schools are all in the hands of sectarian preachers. This most glaring inconsistency was commented upon by Senator Jones, of Arkansas, who, on July 5, 1890, spoke thus in the United States Senate:—"It seems to me," said he, "if looking simply to non-sectarian teaching, it is not wise to select clergymen for the purpose of conducting these schools, and if we intend to keep ourselves entirely from any entanglement of the sort, the schools ought to be put in charge of people who do not undertake to teach morals, or who have nothing to do with religion, at least."—(*Congressional Record*, July 25, 1890.)

What stronger or more convincing proof need we in support of our position, than this very inconsistency on the part of the advocates and promoters of non-sectarian Indian education? Either these clever gentlemen think that they can civilize the Indian independently of religion; or that they cannot. If they are convinced that they can; why do they appeal to it, and bring it in, just when they seem to be most determined to do away with it? If they believe they cannot; why do they seek to exclude it with their non-sectarian humbug?

We shall see, however, later on, what the real aim of non-sectarian education is. For the present it is enough to know that the system as a means of civilizing the Indian, is not even believed in by its very authors and advocates, since their practice so unwittingly belies their theory.

CHAPTER XV.

THE SCHOOLS AND THE TRAINING INDIANS NEED.

But what schools are better suited to educate the red man:—Day or Boarding Schools? On, or off the Reservation? And:—What Manner of Training is here demanded by the nature of the subject?

I.

Advancing from the last, we say that the training of the Indian must be principally industrial, plain and rudimentary.

For, after Christianity, next in importance as a factor of Indian civilization we place work and manual labor.

The Indian has a great, deep, natural aversion to work and manual exercise of any kind; and as his lack of industrial activity, diligence and love of toil is what constitutes materially his uncivilized condition, it must needs also be what perpetuates it; and consequently, it is not possible to improve his material condition except by forming him to habits of industry and useful toil. In other words, indolence and ignorance, both in turn the cause and effect of Indian barbarism, are a second nature with the savage, and an Indian who knows how to labor and loves to work, is civilized.

But, on the other hand, if the training of the red man must be principally industrial to suit his wants, it must also be rudimentary and varied.

The reason is not less obvious. For, in the midst of his savage surroundings, the school is the only source of information and culture that he has, and his condition with regard to civilized life being, as it were, like an infant's, a blank all over the line, he must necessarily be trained in many points; and while education is necessary in so many points, exclusive or undue attention to any one point in particular must needs entail neglect of the necessary in another. Consequently, such an education must prove in the end as unsatisfactory as it is defective.

A plain, common, English education, spelling, reading and writing, with the rudiments of arithmetic, will be for the Indian at large, book-learning enough for all purposes of his civilized life and social intercourse. Anything beyond that would be detrimental, not beneficial to him; it would but feed and encourage his natural indolence at the expense of what he needs most, industrial education. An Indian youth will sooner sit five hours at a stretch, stupid-like and half asleep, with a book before him, than hoe a row of potatoes. Like a weak stomach, besides, that can receive and digest but little food at a time, so is the head of an Indian with regard to book-learning.

But although the industrial part of his training be the most important one to civilize the Indian, this also must be made up principally of the plain, common, ordinary industries of life, if it is to suit, as it ought, his real wants. This follows from all that has been said and from the subject before us:—It is agreed on all sides that the main object of his industrial education must be to enable the Indian to make a living and become self-supporting. But it is not necessary for all that to make him an artist, or a skilful workman, or even, exactly, a mechanic. For it is obvious that so long as civilization is not more, nor more generally advanced with the race, if a few Indians could make a living by a trade or shop-work, many could not, since they could not all find suitable employment. Hence, the kind of industry that is suited to their needs can not lie exclusively, nor even principally, as we think, in the line of trades and shop-work.

That some Indian youth who may develop a knack or a special aptitude for one or the other of the common, ordinary trades or even a profession, be given an opportunity to become so proficient in one or the other as to be able to make a living by it, is good and well and to be aimed at, since it is likely that a few such could make a living by it; but it is evident, that under the circumstances this could be by way of exception only and not the rule. It is clear, then, from all this, that if the education of the Indian requires to be in the main industrial, it also requires to be made up of plain, common, necessary industries and such, principally, as lie in the line of husbandry, farming, stock-raising and the like, since these are, of all others, the most suited to his actual needs.

II.

Indian Day Schools.

But of what use for Indian education can a school be, when even mere attendance is practically impossible, as is the case with day schools? How can the Indian go to school and live, or live and go to school, so long as his daily living depends upon that which he may catch day by day, and that is still flying in the air, or swimming in the water, or roaming in the woods? The French cook's process for cooking a hare is first to catch it, but some people, it would seem, can make a point better. They can cook a hare without a hare to cook, that is, they can school Indians in day schools with no Indians to school.

We say emphatically that day schools for the education of the red man of the mountains and the plains can be advocated only by people who either know nothing about the Indian or who, under the pretense of Indian education, seek to impose on both the Indian and the Government for a purpose.

Though an example or two, could they be brought up here against us, would not weaken our position, since the exception would but confirm the rule, yet we know not, nor have we read or heard of any such; and we should feel grateful and thankful to any one who could convince us of the contrary by adducing one single instance of a day school among the Indians of the mountains or the plains that has succeeded in aught else but in proving itself, as an Indian school, a total failure.

Day schools are good, nay, much better than boarding schools for children basking in civilization and who, together with the training of the school-room, enjoy the far greater blessings of home and family education and live surrounded by everything that goes to form social living and civilized society. But even supposed that they could attend on other but "ration days," which, as already said, they cannot do; of what practical use can a day school be for wild Indian youth, who have no home, and who are, in consequence, absolutely destitute of all family education? Nay, whose home, or whatever it be, is but a complex of positively uncivilizing forces, parents, associations, surroundings and all? How will you civilize these savage beings, except you withdraw them from the uncivilizing influences that surround them on every side and bring them under civilizing ones? Now, can this be accomplished under the circumstances without placing them in suitable boarding schools, which alone can supply the elements of both the school and the home?

III.

Indian Boarding Schools off the Indian Country.

No one, however, should here imagine that to give the Indian a school suited to his wants, it is necessary to transport him thousands of miles away from his native country. For this would be favoring a system of boarding schools for the Indian not only objectionable, but positively detrimental to the very cause thus sought to be promoted. It is not only obvious, but evident, that no boarding school far away from the Indian country, can have for the Indian the advantages of one established in their midst. The great advantage of the latter is that it alone can here answer the purpose.

For, first, while it withdraws to all the intents of their education the children from their objectionable surroundings, it yet entails no unbearable separation on the part of either the children or their parents; as the parents can see their children daily, at church, in the class-room, at play, at work, in the shop or in the field, and in the case of sickness can sit up with them, care for them and watch at their bedside.

Second, it alone being on the spot and in their midst, can adapt the education to the needs that must be remedied. It is clear, that many of these needs can not be remedied except by pursuits, the practical usefulness and success of which wholly or principally depend upon the experimental knowledge to be acquired only on the spot. Successful farming, for instance, which, as already said, is of all industries the most suited to meet the wants of the Indian, requires necessarily a practical knowledge of the nature of the soil, length of seasons, seeding times, atmospheric conditions, climatic changes, etc., which are all local and different in different sections of country. The same may be said, proportionately, of stock-raising and other industrial pursuits.

Third, bringing as it does civilization and the uncivilized face to face,—the former with its home and dwelling, its food, its industries, its morals, its cleanliness, its field and garden, its stock, its ease, its comforts and its plenty; and the latter with the train of its wretched contrasts,—the Indian is made to see, hear, smell, touch, taste and compare the blessings of the one with the wretchedness of the other. Hence the industrial boarding school in their midst becomes, not only for the children who are directly benefited by it, but indirectly for all the rest, an argument and means of civilization than which none can be more suited, more advantageous and more effective. And thus the amelioration of the grown-up Indian also, for all it can be, is attained; since what is here necessary for the direct education of the young, is alike the indirect education of the old.

And to confirm still further what we here maintain: what was the conclusion arrived at on this point by the special Congressional Committee appointed by the House of Representatives in 1885 to look into this matter? Here are the words of their official report to Congress:—

"We repeat what has already been expressed, that if the interest of the Indian children and of the tribes is to be consulted, these children should be educated, and that on the reservation, in the midst of the tribes, the school and its industries being an example and incentive, not to the children only but to the whole tribe." And again, "The Committee urge the policy of educating and training the Indian children on the reservation, not only because it is best for the children and the tribe, but at the same time a measure of economy."—(House of Representatives, Report, 1876.)

After this loss, which, it is needless to say, must necessarily follow the Indian boarding schools located far away from the Indian country, and greatly limit their usefulness as a means of Indian civilization, we need not dwell upon their greater expensiveness when compared with reservation schools. We only observe that the separation that is thus imposed upon the Indian is not only dreaded and hated alike by the parents and children, but also greatly detrimental to both. To an Indian father and mother, than whom no parent on earth was ever more fond of their children than Indians of theirs, this separation is simply unendurable, and to force it upon them appears akin to cruelty.

We here voice a fact that seems at first as striking as it is incontestable; and yet, the exceeding great over-fondness of the Indians for their children is but a natural and necessary consequence of their uncivilized condition. It is the instinct, in all its force, of man's animal nature, unchastened and unrestrained by right reason and higher motives. But just for that, the separation cannot but prove the harsher and more difficult to bring about. No uncivilized Indian, be he the parent or the child, can be reasoned into it, and the fact that some Indians are thus transported and educated proves nothing against us. It simply proves that Indians, like other mortals, do at times what they cannot help themselves, and that coaxing, cajolery, stratagem, trickery, intimidation and coercion, can extort an unwilling consent from the red man, as they frequently do from other people.

We say "unwilling consent," for, as soon as the pressure brought to bear upon them will have relented, they are sure to retract their consent; and if in the meantime the children have been taken away, the unfortunate parents will not only lament inconsolably over them, but will also in their bereavement and desperation, as Indians are wont to do, disfigure, cut and gash themselves with knives to give vent to their incontrollable grief.

The process by which Indian children are secured for these schools, in the testimony of Hon. Holman, M. C., is as follows: "The agent of Carlisle or any other school in the East goes to the place where the Indians are; he tells the Indian Agent how many children he wants, and the Agent says to the parents of the children selected, 'Your rations are suspended until you let your children go.'" This statement was made quite recently in the House of Representatives by the Honorable gentleman.—(See *Congressional Record.*) Few of the American people have the faintest idea of what this "suspension of rations" means. It here means starvation, stark, absolute starvation, since many of these poor wretches have nothing whatever to live upon, except these rations. So much for the parents.

As for the children themselves, separation, schools and all the rest must tend to alienate them from their own blood and country. That this would be the probable result of such an education, any one who knows a little of human nature can see, and but a moment's reflection is enough to make any one understand what the natural consequences of a like unnatural estrangement would be. The Indian so educated, would be but too liable to turn out like so many other over-educated white-skinned individuals to be met with everywhere in the lower walks of life, whose over-education is their misfortune, who know too much and are too clever to live by honest toil, and for whom the haunts and gilded surroundings of vice have always far deeper and stronger attraction than the plain, scanty comforts of an humble, virtuous home. He would be, in a word, *too* civilized and would have lived too long in too much ease and comfort, to go back and live again with his people in all the discomforts of their uncivilized, or at best, but semi-civilized condition. Or, were he to go back to his people, his conduct among them would be apt to prove more of an obstacle than a help in the cause of their civilization.

But the other day in Congress, Mr. Holman, who, in 1885, was Chairman of a Special Committee sent out by the House of Representatives to investigate the results of this system of Indian education, made the following statements:—"The results of this class (Indian schools off the Reservation) are unsatisfactory. We did not find in our observations a *single* *instance* where the children had gone from these schools back to the Indians, unless supported in some form or other by the Government, in some Government employment, who had not relapsed into barbarism, and this applies to the girls as well as to the boys—and in *many cases they had become more vicious than the body of the tribe.*" Italics ours.—(*Congressional Record.*)

What more explicit, more emphatic and weightier testimony could be adduced in condemnation of the system?

Reason, then, is here again supported by experience and authority; and we, therefore, conclude that, whatever its merits in some isolated cases of a few individuals, so far as to educate the Indian, the plan is utterly inadequate; its advantages, if there be any, are at best theoretical and for the few; whereas, its disadvantages are not only real, serious and many, but they also affect the whole tribe. To secure the former at the expense of the latter, is just as wise as it would be to tear down the whole house in order to replace a couple of lights in one or two windows. When, therefore, Hon. George G. Vest declared in the U. S. Senate, as will appear later on, "I would not take these children to the States, where they would acquire ideas which are alien to Indian life," he but expressed in a short, pithy sentence the dictate of sound, practical reason, supported by both authority and experience.

The system of training Indian children in boarding schools off the reservation, no one will deny it, has some advantages, but these are all in favor of the teachers and managers of such schools, not of the Indian pupils. Who knows but this is the principal reason why the system is commended and made to appear efficient and satisfactory, notwithstanding the fact that its results are found and emphatically declared to be unsatisfactory.

IV.

The Health of the Children.

Thus far no mention has been made of the health of the children. But is no regard to be had to this vital point in the education of the Indian youth? Now, everybody knows that the free and roving disposition of Indian nature can ill brook restraint, school discipline and confinement, and that if these be not tempered and regulated with the greatest discretion they are apt to impair seriously the health of the Indian youth and break down their physical constitution. It is a general law of physical life, whether in animal or plant, to prosper and thrive only in surroundings that are congenial. Birds and other animals accustomed to the unlimited freedom of nature, when placed in confinement, though it be in a golden cage, though their food be daintier and more abundant, and despite their seemingly bettered condition in every respect, and notwithstanding all the care bestowed upon them, will suffer, pine away and die. Those that survive this improved and refined manner of life, because not suited to their nature, are but the exception. Thus also many a plant will thrive and grow strong and vigorous in poorer soil and rougher climate, because native and congenial, while transplanted in richer soil and milder clime, but foreign and uncongenial, will soon wither and die.

Even so with an Indian youth. To snatch him from his native country and transport him thousands of miles away from his favorite mountains and prairies, from the scene of his youth, his cherished fishing streams and hunting grounds, and dump him, an utter stranger among strangers, where everything around him is not only new and bewildering but most uncongenial to all his former manner of living; where for months and for years he is deprived of all intercourse and communication with his kindred, and having nothing before him, except some companion equally as forlorn and miserable as himself, to remind him of home and his people; all this cannot but have a serious depressing effect upon the Indian children, and tell unfavorably upon their health.

In its confinement lies, as we think, a disadvantage of the boarding school over the day school, if the latter were but practicable, for the education of the Indian. But this disadvantage, while unavoidable and necessary, in the boarding school established in their midst is reduced to its minimum; whereas, in the boarding school off the reservation, it is intensified to its maximum, and without cause. In the former, the confinement is greatly modified and lessened, as is evident, by the surroundings; whereas, in the latter all the surroundings do but aggravate it. Yet, with all this, the confinement of the boarding school, albeit within the reservation, may still prove baneful to the health of the children, if it be not regulated and tempered, as said, by prudent management and great discretion.

Mischief in man's doings lies neither all nor always on the side of the *less*. It frequently arises from the *too much*, and to *overdo* a thing may prove far more faulty and mischievous at times than to do it deficiently. This, as we think, is just one of such cases, not only in regard to Indian education, as already said, but also with regard to the Indian youth's physical constitution and bodily health. In the voice of experience, in the testimony of men who have seen some of the physical wrecks, among the few who have returned from these institutions, the system appears scarcely anything better than an improved, refined and more expedite method of killing off the Indian.

Nostalgia is a disease well known to medical science, and not a few of the Indian youth who are thus transported for their education, die victims in one form or another of the effects of this malady. We venture the assertion, based on facts and on our own experience, that if a thorough investigation were instituted in the matter, it would be discovered that a large percentage of Indians so educated die off before the age of full manhood. If this is to civilize the Indian; to teach him "ideas alien to Indian life;" to "bring him in touch with civilized American life," we say it is with a vengeance and in utter defiance as well of the old Scriptural saw, "A live dog is better than a dead lion."

We know, however, that this saying will scarcely apply to the red man in the Yankee point of view, and with people wh think no Indian good except a dead one. With such people the system of Indian schools that will civilize and educate the Indian out of existence sooner, must have, without a doubt, a special advantage.

V.

The Morals of the Children.

But while the nature of things and the stern realities before us, compel us to recognize the necessity of the boarding school for the education of the Indian, we are far from maintaining that all boarding schools will answer the purpose, or that there are not serious difficulties, disadvantages and dangers to be carefully guarded against. It is not possible in any human institution to secure an advantage in one direction without some disadvantage in another, and if boarding schools offer advantages in one sense they are not without disadvantages in another. We need not exaggerate these dangers, we simply assert that they do exist, and are but too well known to all practical and conscientious educators to call for any proof.

Nor are they fewer or less real or less serious with regard to the Indian, because the boarding school is more necessary for him. It is just the contrary. Whence we infer that as the Indian, by the nature of his surroundings and uncivilized condition, has no alternative for his education but the boarding school, and here the school, by the nature of the case, becomes necessarily and in the fullest possible way, the substitute for the home and the parent; upon the Indian boarding school must devolve more of the duty of parental care and guardianship than could fall upon any other school for a civilized community. But the duty of parental care and guardianship with regard to human beings, embraces not only the material but also the moral welfare of its charges; the latter in fact more than the former, since man's better part is not the body but the soul. Now, religion is the very essence of morality; consequently, upon the Indian boarding school must rest, in our opinion, more than could ever rest upon any other school, the duty and obligation to impart moral and religious instruction as well to its pupils.

Whence, must appear at once to every thinking man the absurd position of the State, which, on the one hand, is utterly incompetent to furnish them with at least one of the essential factors of their education, religious and moral training; it yet, on the other, not only goes into the boarding school business to educate the Indians, but goes into it advisedly on non-sectarian principles; that is, on the express exclusion of all religion. Could anything, in the eyes of sound reason, be more inconsistent or more ridiculous?

For ourselves, we say it candidly, we much doubt whether it would not be preferable to let the savage live and die in his native barbarism than to have him brought up in a boarding school of the non-sectarian kind, where the corrective and restraining elements of Christianity, its principles, its doctrines and its helps would be excluded; where his education, while increasing his capacity for physical and mental activity, would alike quicken, sharpen and stimulate the passion and appetite of his nature, and yet be insufficient at the same time to supply him with adequate means to direct and keep them under control. In his native barbarism the Indian would be very unfortunate, indeed, but less guilty, perhaps, before his Maker. In the woods he would be a savage, but an isolated and solitary one, with less chance to harm and in less danger of being harmed by others.

Non-sectarianism, we well know, has no such scruples, and its advocates will dismiss our reasoning with a simper on their lips. But, then, are they for that any the wiser? They may smile at our scruples, but are we not cautioned by the "Father of the Country," (Farewell Address) George Washington himself, "not to indulge the supposition that morality without religion can be maintained?" Does not experience proclaim loud enough, daily and everywhere, that morality without religion is but an airy nothing? And can their smile brush away the unequivocal testimony of stubborn fact, that many and many an Indian was less immoral when a savage in the woods, than after being a pupil of the non-sectarian school?

When Mr. Call in the United States Senate (*Congressional Record*, July 25, 1890) declared emphatically, "The safety of the morals of these people require that they should be put under the guardianship of religion," he touched the kernel of the whole question, and the experience of a quarter of a century makes us subscribe unconditionally to the utterance of the Honorable Senator.

CHAPTER XVI.

NON-SECTARIANISM IN INDIAN EDUCATION AND INDIAN CONTRACT SCHOOLS.

In a recent issue of a leading Montana paper, a writer under the pseudonym "Constitution" has come forth to champion the non-sectarian system of Indian education inaugurated by the Harrison administration.

As a rule, the only attention anonymous writers deserve is to be left unnoticed. But as the article in question has several marks of inspiration from higher quarters than a newspaper tripod, and is, besides, a fair exponent of the grounds upon which the system is advocated by its authors, we call our readers' attention to it, that they may "consider" and judge for themselves of the "real merits of the case."

"EDUCATION FOR INDIANS.

"*Important Ideas and Historical Facts Bearing on the Question.*

"*To the Editor of the Journal:*

"*Sir*:—In the *Daily Independent* of December 14th appeared an article signed by the Rev. Palladino, S. J., which, as voicing the persistent attitude of the sect to which he belongs, occasions no surprise; but as it is one move only in an open warfare upon the faithful Commissioner of Indian Affairs, and, through him, a menace to the Administration, which has thus far withstood their demand for his removal (it would be the same with a Democratic administration), this article has much political significance; and it is well for the people to consider the real merits of the case.

"It does not follow that because Senator Vest ostentatiously subscribes himself as an enemy of Jesuitism all he says must be taken as unbiased. He is quoted in one part of Rev. Palladino's article as saying, 'It is utterly impossible to educate an Indian if you let him go back to his family each day,' and again, with absurd inconsistency, 'I would not take them off to the States where they could acquire ideas which are alien to Indian life.'

"These sentences have a dogmatic ring, and, in fact, the entire attitude of the Senator may be well considered a bit of special pleading. Over against it are the testimonies of many reliable witnesses, whose knowledge is not confined to one junketing tour or one season, including no inconsiderable part of the Indians themselves.

"Few people, of whatever belief, are disposed to belittle the heroism and devotion of those Fathers, like De Smet and his contemporaries, who sacrificed their lives in the wilderness at the behest of their religion and to benefit mankind; but what monument is left of their work other than their fame—and valuable church property? Where are the Indians they have lifted from barbarism? (It is to be observed that there is no parallel between their surroundings and work and those of their successors of to-day.)

"To those who question religious authority it may well appear that the Rev. Palladino is of the opinion that if they 'go to mass regularly' it is not desirable that the Indians 'should acquire ideas which are alien to Indian life,' but we submit that the Government appropriates large sums of money for Indian education for the express purpose of having them acquire such ideas to the end that 'Indian life' as distinguished from the life of the other people of these United States, should disappear entirely, and as speedily as may be.

"That the Jesuits disapprove of the non-sectarian Indian schools, and attack with scorn the plans of Commissioner Morgan, need cause no surprise; they have done the same with the whole free-school system, calling them 'Godless,' 'irreligious,' etc., and yet it is well known to all people that the religious standard (I speak not of profession, but of practical religion, manifest in action) is as high among their teachers as in the parochial schools, and that the attendants of the free schools bear honorable comparison with those of the other, not only in walk and conversation, but in the averages which the criminal statistics of the country show.

"Let it not be forgotten that among the sectarian contract schools the co-religionists of Rev. Palladino have had, heretofore, near or quite three-fourths of the appropriations and less than half of the Indians also; that the issue is not whether teachers who happen to be Catholics shall be employed, but whether the Commissioner shall run his department and oversee the expenditure of the appropriations with the responsibility for which he is charged, or turn it over to a self-appointed religious bureau in Washington to dispose of at their own sweet will.

"The Commissioner is right. Let the Indians learn 'ideas alien to Indian life,' that they may learn to be in touch with, and not a menace to, the civilized American life which is fast closing in about them. If they choose also to learn any religion, let them choose it, and let not those who would do sacrifice to teach it, stultify their charity by making it depend upon Government bounty.

"As a fair commentary on Senator Vest's rhapsodies, let those interested in the subject read the history of the rise and fall, within this century, of the 'Missions of California,' with their thousands of 'Christianized Indians,' and how gladly they went back to their mountains and wild life when the Government in Mexico compelled the disbanding of the standing army which held them in peonage and 'Christianity.'—(See *Mining Camps: a Study in American Frontier Life*, by Charles Howard Shinn, A. B., Baltimore, 1884.)

"Then look for any civilized tribes under control of, or in the wake of, teaching which makes obedient (?) children rather than self-contained citizens, and you cannot find them in America. The following extracts are from a dispassionate sketch, and exhibit the mission system and its achievements with Indians when given the most favorable opportunities:

"'The mission was from one standpoint missionary and ecclesiastical; from another it was industrial and political; Christianized natives meant laborers and vassals. The California Indians, of whom in 1721 Collier wrote, "Every family hath an entire Legislature and governors at discretion," were brought into a subjection only paralleled in Paraguay.

"'In July, 1769, Father Serra, a man of singular zeal, piety, asceticism and administrative ability, founded San Diego and began the mission system in Alta California. His success completed its ecclesiastical conquest and brought the coast tribes into full subjection.

"'The missions in their prime were little more than Indian reservations, managed, it is true, with great zeal and marked industrial success, but entirely incapable of making citizens of their Indian occupants. From the days of the good Las Casas, Spain and Mexico have honestly tried to do their best by the Indians. The laws of Mexico gave them many rights which in practice they were utterly unable to obtain. Later Spanish laws created additional safeguards against the loss of their common or other lands, but in California, as in Mexico, the actual rights possessed by the Indians were less than their legal rights even during the sixty years of the missions' undisputed control.

"'If the condition of vassalage in which mission Indians were kept be considered entirely justifiable, their treatment was on the whole satisfactory. Few whites besides priests and soldiers were allowed to live at the missions. The Indians were fed and clothed, taught trades, simple mechanical arts, and the system of agriculture practiced in Spain, passing their uneventful lives as humble servants of the Church, which was virtually independent of Mexico, owner of the soil, and master of the country.

"'One might fill a volume with incidents of life in these quaint and curious missions before their hour of doom came. The people rose at sunrise, spent an hour at chapel, marched singing to the fields, returned when the evening Angelus rang, spent the evening in games and amusement and retired to their huts. They planted gardens, vineries and orange groves—gardens in which the choicest fruits of Granada and Andalusia were grown. They tended the fast-multiplying herds of the missions, the broad valleys and fertile foot-hills. . . . De Courcey says that the Franciscan Fathers had 75,000 California Indians civilized and converted before 1813. . . .

"'When the missions were first established a tract of about fifteen acres was allotted to each one, but their lands were never surveyed, and they gradually extended their bounds until they laid claim to nearly the entire region. The term "mission" that once meant only the church town with the gardens and orchards near it, soon came to include the extensive tracts over which the cattle, horses and sheep owned by the establishment roamed at will. The priests never received any formal acknowledgment from the Spanish Government of their land claims. The revolution of 1812 put the subject into the hands of the Mexican liberals, who, four years later, freed the Indian serfs from compulsory allegiance to the priesthood.

"'The famous missions, with all their faults of theory and practice, had been planted by men possessed of the true missionary spirit; they had done much to civilize the natives and more to improve the country. They had often dispensed a genial and generous hospitality to strangers, and they ruled their servants with a firm and liberal hand. When the whole social fabric of the mission system went to ruin the suddenness of its downfall shocked all thoughtful observers. Yet it was but an artificial system, and its intrinsic worthlessness was plainly revealed the moment the outside pressure and military coercion were removed. Moral suasion was futile to restrain the thousands of Indian converts, who would no longer be persuaded to make soap, mould bricks, weave wool, sing Latin hymns, and repeat mediæval prayers. They returned to their hillsides, their grasshoppers, their camas roots and their idleness, while many of the priests went back to Mexico. The missions' lack of economic success was by far the least part of its failure.'—(From *Mining Camps: a Study in American Frontier Life*, by Charles Howard Shinn, A. B., Johns Hopkins University, Baltimore, 1884.)

"As for the Flat-Head Indians, it is sufficient to say, after the fifty years' teaching, they have in the past five years committed more cowardly murders than an equal number of reservation Indians anywhere, and except for a few level-headed men among them, the whole tribe would have shielded and protected the murderers.

"Reduced to a logical proposition, the claims of Rev. Palladino are simply and only:

"The Government must civilize the Indians.

"The only way to civilize the Indians is to teach them Christianity.

"The Jesuits can teach Christianity better and cheaper than any other people.

"Therefore, the Government must employ the Jesuits to teach the Indians Christianity.

"But everybody knows that Buddhists, Universalists, and Baptists all could and would make the same claims, and a sufficient answer to all is:

"The appropriation of public money for the purpose of teaching any religion is strictly and carefully prohibited by the Constitution of the United States and the laws of Montana as well, and attempts to override these will lead to continual dissensions—useless dissensions—for whether religion is good or otherwise the State can have nothing to do with it; and the end must be obedience to the

CONSTITUTION."

HELENA, *December* 20, 1891.

REPLY.

We shall address our opponent by the pseudonym under which he bravely and patriotically hides himself, only adding, at the behest of civility and politeness, the prefix "Mr." to "Constitution," and limit our reply to the salient points of his article.

A Disclaimer.

We dismiss as rather "unconstitutional" the charge that the plain and impartial expression of our views on this important subject is of any, still less "much political significance." We are too little and too utterly insignificant to give anything we may say, do, or write any political significance; and are, besides, tolerably well known for the last twenty-five years to the people of Montana, for them to even dream of the contrary. Candidly, we never knew that there was any politics in us, until Mr. Constitution was kind enough to tell us. But, perhaps, the political significance of our article is all on the side of Mr. Constitution himself; we cannot say it is not, but it is certainly not on our side.

Father De Smet and His Co-Laborers.

Mr. Constitution seems not to feel disposed to "belittle the heroism and devotion of those Fathers, like De Smet and his contemporaries, who sacrificed their lives in the wilderness at the behests of their religion and to benefit mankind. But," asks he, "what monument is left of their work other than their fame and valuable church property? Where are the

Indians they have lifted from barbarism?" How a Father De Smet and others like him can be said to have benefited mankind and left nothing of their work other than their fame; or how they could have obtained their fame without any work to be famed by, is more than we can understand. "What monument is left of their work?" Is it disingenuity or ignorance that prompts that question? We allude to one. In the endless history of Indian wars, that have cost the United States Treasury millions upon millions of dollars and thousands of lives to the nation, can Mr. Constitution point out a single one that was brought about by Catholic Indians? This one monument of peace erected by Christianity and its ministers, by De Smet and others like him, is equivalent to many, and in the eyes of all thinking people, it alone should suffice to stamp out non-sectarianism as a very poor substitute for Christianity and Catholicism in the cause of Indian education.

Catholic Indian Missions in California, etc.—Moral Suasion and Non-Sectarian Methods.

Mr. Constitution's disparaging reference to the mission system of Indian civilization, as exemplified in the rise and fall of the Catholic Indian missions in Paraguay, Mexico, and particularly California, is a most unfortunate one for his cause. No one who has read the history of these missions can hesitate a moment to admit that the interference of the Government alone crushed and destroyed them. It was the non-sectarianism of the Mexican Government that brought about this work of ruin and desolation in California. The Catholic missionaries were driven away, the administration was secularized, and the poor, unfortunate Indians, who were Christians, industrious and happy under the mission system, were driven back by the non-sectarian policy of the Mexican Government to a state of poverty, wretchedness and barbarism worse than the one from which they had been rescued by Christianity.

"Catholic missionaries brought the tribes of Mexico and California under the most perfect control, and kept them so," says Bartlett, an unsuspected authority. "And how was this done? Not by the sword, nor by treaty, nor by presents, nor by Indian agents, who would sacrifice the poor creatures without scruple or remorse for their own vile gains. The Indian was taught Christianity, with many of the arts of civilized life, and how to sustain himself by his labor. By this means the Society of Jesus accomplished more toward ameliorating the condition of the Indians than the United States has done since the settlement of the country."—(Bartlett, *Personal Narrative*, 2, 92, 432.)

"But moral suasion," says Mr. Constitution, "was futile to retain the thousands of Indian converts who would no longer be persuaded to make soap, mould bricks, weave wool, sing Latin hymns and repeat mediaeval prayers." But, dear Mr. Constitution, how would you have those poor, unfortunate Indians continue to be persuaded when the one efficient cause of persuasion was no longer among them—when those, the ministers of Christianity, who had persuaded them from barbarism into an industrious, Christian life, and who alone could persuade them to remain in it, were driven away? How innocent sounds Mr. Constitution's statement that "many of the priests went back to Mexico." You need not tell us, after this, that the Indians returned to their hillsides, to their grasshoppers, etc. It could not be otherwise; and it would be well for the authors and advocates of non-sectarianism in Indian education to bear in mind that like causes must needs produce like effects.

If those missions "have come to naught" (Kip, *Jesuit Missions*, 3), "if we must seek in vain for the results of their toil and sacrifices" (Parkman, *Conspiracy of Pontiac*, 48), the failure is not to be ascribed to the men who created them nor to their system, any more than we can ascribe want of skill to an Apelles or a Zeusis because their masterpieces of art have been destroyed. (Shea, *Catholic American Missions*, 120). Scarcely a score of years ago a maddened commune in Paris pulled down, burned and destroyed some of the finest monuments ever erected by the genius of man, real treasures of everything noble, beautiful and grand. But because to-day the wayfarer's foot treads on the vacant lots where the noble piles were reared and stood and were inspected and admired every day of the year by thousands of visitors from every corner of the earth, will Mr. Constitution argue that those magnificent monuments of architecture and art did not exist, or that they were not what they were, simply because they are no more, and were made to disappear in smoke by the incendiary torch and petroleum of the non-religious and non-sectarian rabble of Paris?

"Those missions," says an eminent historian, "were among the noblest works of men; and in the degree that we admire the zealous men who filled Florida, Texas and California with Christian villages must we stamp out with every brand of ignominy and disgrace the men and the policy which destroyed them and drove their inmates back into barbarism."—(Shea, *Catholic American Missions*, 120.)

Indian Nature and the United States Treasury.

But "the United States Government," we are told, appropriates large sums of money for Indian education, for the "express purpose and to the end that 'Indian life,' as distinguished from the life of the other people of the United States, should disappear entirely and as speedily as may be." We simply reply that all the millions in the United States Treasury are insufficient to bring this about, and that so long as there is an Indian alive he will live more or less according to his Indian nature. Scarcely a week ago, Chief Charlot, now on the Jocko, laid it down as a condition before the authorities of the reservation that none of the children of his band shall go to school if their hair is to be shorn. You may talk "High School" to these people to your heart's content; you may talk patriotism to them; you may seek as much as you please to "initiate them into the laws of the great natural forces," etc., but they are Indians, they have an Indian nature, and even an old-time pagan tells you that *Naturam Expellas furca tamen usque recurret.* And certainly the white man's conduct in general, and that of the Government officials in particular, in their intercourse and dealings with the Indians, has never been such as could make them fall in love with our ways and our manners.

Catholics and Contract Schools.

To the charge that the Catholics have had nearly three-fourths of the contract school appropriation, we answer in the words of Senator Teller: "There has been," says the Honorable Senator, "a good deal of complaint in the country that the Catholic Church had monopolized a large portion of the educational facilities for Indians. I have no affinity with the Catholic Church; all my connections, all my teachings and associations have been the other way. I have observed, though, that the Catholics have been the most successful educators of the Indians of any people in the country."—(*Congressional Record*, July 25, 1890.)

In the testimony, then, of Senator Teller, the Catholics have had more contract schools, because they have been more successful in educating the Indians. But not only have Catholics been more successful—they have been so at less cost to the Government and the people. "They have sent men to the Indians," says Senator Jones, of Arkansas, "who were willing to devote their lives and go out among these wild people for the purpose of doing good; and I respectfully submit that they will more earnestly and devotedly put in their days and their nights in this work than any class of mere hirelings who go there for the salary. A large majority of these people go practically without salaries. This thing ought not to be overlooked, and it ought not to be neglected; and when we are making provision for these schools if we intend this civilizing shall be effective and shall accomplish something substantial, I think these cheap schools, the contract schools that have done so much to build up not only the intelligence of the Indians, but their morals, ought to be cordially and heartily sustained by the Government, and ought not to be criticised, and we ought not to allow any mere feelings of partisan bias and sectarian prejudice to influence us to legislate against one denomination simply because it has shown a disposition to go further and spend more money and more labor, and exercise more thought and diligence in the development of this great work than any other denomination has done." And again, "The point I was endeavoring to get the Senators' attention to," says the Honorable Mr. Jones, of Arkansas, "was this—that this, it seems to me, cannot in any sense be called a Government aid to these schools. If the Government spent money as economically and as judiciously as it is expended in these contract schools (for these contract schools educate these people for less money than the Government can do it) so far from being a benefit conferred by the Government upon the schools, it is a benefit conferred by the schools upon the Government by that much money saved. The reports which I have called attention to here this morning, covering ten pages, will show that the average expense of the Government schools is about twice as much as the cost to the Government of the same work done by these people under contract."—(*Congressional Record*, July 25, 1890.)

Mr. Constitution, of course, condemns all contract schools. But, admitted that such were not the case, would he approve of such schools being assigned without regard to their success, or would he give "the largest school facilities for the Indians" to the less successful Indian educators? We are satisfied that he would never conduct his own private business or his family affairs on any such principles. Why should he, then, approve of the Government doing it? "These Catholic people," says Senator Call, "in this matter of Indian education have, perhaps, taken the lead in respect to numbers. But whatever they have done they have come honestly by, and they have done a work which the Government and no other people would have done. Now, is it to be said," continues the Senator, "that because the Catholics have educated more of the Indians, have established more stations for education, therefore they shall be deprived of it, because they are having an undue share of what?—of the performance of an obligation by the Government, which the Government asked them to perform, and which the morality and Christianity of the day demand should be performed by somebody."—(*Congressional Record*, July 25, 1890.)

Contract Schools and the United States Constitution.

But particular stress is laid by the anonymous writer on the fact that "the appropriation of public money for the purpose of teaching any religion is strictly and carefully prohibited by the Constitution of the United States and by the laws of Montana as well." We know it, and heartily approve of it; but we must emphatically deny that to put breeches on *sansculottes*, to shelter them, to feed them; to teach people to be farmers, blacksmiths, carpenters; to instruct and enable them to make a living by honest toil, is to teach religion. Who in the world, except he be out of his wits, can or will say that to teach these things is to teach religion? And if to teach these matters is not to teach religion, how, in the name of plain, common sense, can it be asserted that the Government cannot contract to have them taught; or, if it contracts to have them taught, that it appropriates, against the Constitution, public money to teach religion? Why, then, may not the Government employ me, like any one else, to teach them, if I do it equally as well? And if my religion be a help to me to fill the task better and more successfully, what folly is not that of my employer to bid me lay aside that which helps me render him a better and more efficient service? Has, then, non-sectarianism or the hatred of religion and Christianity in this enlightened age of humanitarianism, philanthropy, progress, civilization and freedom of conscience, come to this—that because I happen to be a Christian, a Catholic, a Priest or a Religious, and in spite of the better and more efficient service that, just for that, I can render, I am considered disqualified to be employed by the Government? Could anything be narrower, more bigoted, more unjust or more despiteful? "I have no patience with this sectarian talk," said Senator Davis on the floor of the United States Senate, July 25, 1890. "This Government is not making itself a party to any denomination in this business. This is a business, and a business of serious character. The Government, taking advantage in the wilderness of the facilities which these pioneers of Christianity have created for it, proposes merely to allow these children to enjoy the hospitality and nurture of these men and women."—(*Congressional Record*, July 25, 1890.)

"I insist," said Senator Call on the same occasion, "that there is no kind of foundation for the proposition that because the Government contracts with a Religious Order to educate children, to teach them arithmetic, their letters, writing, and to give them, if necessary, an education in the different trades and pursuits, that because the Government contracts with a religious organization, therefore they are maintaining an establishment of religion."—(*Congressional Record*, July 25, 1890.)

But, then, ask we, was it not the Government itself that under the Peace Policy of President Grant proclaimed the necessity of religion in the cause of Indian education, and sought its help by calling upon the different churches to assist the Government in the work? "This proclamation," says Senator Call, "has been made by the Government in the very legislation of the country and in the policy which has been pursued for years by the Interior Department, with the approval of each Congress that has met." Now, contract schools are or are not against the United States Constitution. If you say they are, you must admit that the legislation and policy of the country for years, has been in opposition to the Federal

Constitution. If you say they are not, then, your plea for non-sectarianism in Indian education is a fraud, since it rests on a falsehood.

And further, were there in these contract schools and like institutions anything contrary to the letter or spirit of the United States Constitution, would the Know-nothings of the day be so busy, as they seem just now to be, to have Congress pass an amendment to the Federal Constitution for no other purpose than to make these schools and similar institutions "unconstitutional?" But why not advocate as well an amendment to abolish the Constitution itself? If more radical and more un-American in that, the A. P. A. and P. S. A. and the like, would appear at least less inconsistent and less disingenuous.

The Flat-Heads.

Mr. Constitution charges the Flat-Heads with having "committed in the last five years more cowardly murders than an equal number of reservation Indians anywhere." We brand the assertion as an atrocious slander on that much maligned, abused and insulted tribe of peaceful Indians, and challenge Mr. Constitution to substantiate the charge that any Flat-Head was implicated in or connected with the murders referred to. It has ever been the proud, and we believe also truthful, boast of these Indians that none of their tribe ever spilled the blood of a white man. Were the murderers Flat-Heads, because the crimes were committed within the limits of the reservation of that name? Are there not on that reservation Kootenays, Kalispels, Pend d'Oreilles, Spokanes and Nez Perces?

This charge, however, has been anticipated above, where we mentioned these very crimes, the names of their authors and some of the extenuating circumstances under which the crimes were perpetrated. We simply add here to what we said about these Indian criminals, that all four were non-sectarian, non-Christian people, and had spurned all the influences of religion until the gallows and the hangman were in sight.

Mr. Constitution winds up by saying, "the claims of Rev. Palladino are simply and only,—

"The Government must civilize the Indians."

We never committed ourselves to such an assertion. On the contrary, we say that the Government must not civilize them, for the simple reason that the Government cannot do it. What we asserted, or naturally follows from our argument, is simply this. If these wards of the nation are to be civilized, the necessary means to that end must be adopted; but Christianity is necessary; therefore the Government must not seek to exclude it. To seek the end and exclude at the same time the means necessary to that end, is not the work of reason but of madness. And since Christianity's necessary means to civilize the Indian cannot be had outside of Christianity itself, the Government must either enlist in the cause the services of Christianity, or be doomed to utter failure in its attempt to civilize the Indian. "The alternative is here," declared Senator Call in the United States Senate, July 25, 1890; "you must either employ these churches or you cannot educate these Indians."

"The only way to civilize these Indians," continues Mr. Constitution, "is to teach them Christianity." That is, to civilize them morally and intellectually, yes; to civilize them also materially, the means and instruments of material civilization are also required. This is evident, as the means must be proportionate to the end. What we assert and maintain is that you cannot civilize the Indian independent of Christianity. Show us that you can; point out, give us one solitary instance to the contrary, and we give in.

"But the Jesuits," says Mr. Constitution, "can teach Christianity better and cheaper than any other people." Not exactly, sir. The Jesuits never had the pretention to teach Christianity better than any other duly authorized preachers of Christianity. As to the cheaper part, we almost feel inclined to say yes, for the simple reason that the Jesuit binds himself by most sacred vows to receive no salary, no compensation or any remuneration of any kind whatever for the exercise of the Christian ministry. But the question here is not exactly of the Jesuits, it is of the Catholic Church; and suppose, for the sake of argument, Mr. Constitution, that the Catholic Church were the only one that could civilize effectually these Indians; or that it could do it as well as any body else, and at less cost and expense to the Government and the people than any one else could or would do it, what would economy, sound policy, true statesmanship and plain, common sense suggest? To throw the people's money away, and pay more for what you can secure at less cost? And what becomes, then, of the principle that underlies all American legislation with regard to the expenditure of public moneys?

But, "the Government of the United States, now one of the richest on the face of the earth, with an overflowing treasury," says the Honorable Commissioner of Indian Affairs in his official Report of 1890, "has at its command unlimited means and can undertake and complete this work (the unsectarian civilization and education of the Indians according to the Honorable Commissioner's plan,) without feeling it in any degree a burden," . . . "The Commissioner," says upon this Senator Jones, of Arkansas, "seems to have been impressed that the Government has an overflowing treasury which was absolutely inexhaustible, and that one of his duties was to get as much money out of it as possible."—(*Congressional Record*, July 25, 1890.)

If the aim, then, of the non-sectarian system of Indian education devised by Commissioner Morgan and so warmly advocated by Mr. Constitution, is simply to spend money, we have nothing more to say. But we submit that the millions could be spent less unprofitably and less inconsistently to chase a wild goose, and not to harm the Indians by futile attempts to civilize them independently of Christianity.

But enough of this. Let us return to our narrative and see exemplified and in operation the system of educating the red man which we advocate: its acknowledged success will be the best commendation of its merits. We resume, then, where we left off, and proceeding with the local history of St. Ignatius, pass on to speak of its schools, the first Industrial Indian Boarding Schools established in the Northwest.

CHAPTER XVII.

ST. IGNATIUS MISSION, CONTINUED.—ARRIVAL OF THE FIRST SISTERS IN MONTANA, TO OPEN AND CONDUCT THE FIRST INDIAN BOARDING SCHOOL IN THE NORTHWEST.

We have already mentioned that as early as 1863 the first steps had been taken by Father Giorda and Father U. Grassi to open an Indian Boarding School at St. Ignatius, and that some Sisters of Providence from Montreal had been secured for the purpose. We must now follow this little band of heroic women, these pioneer Sisters of Montana, and briefly summarize their long, perilous journey to the mountains.

The little colony was composed of four, to wit: Sister Mary of the Infant Jesus, at the head, Sister Mary Edward, Sister Paul Miki and Sister Remi. They left the Mother House in Montreal June 1, 1864, and going by the way of New York, the Isthmus of Panama and San Francisco, Cal., reached, July 11, Vancouver, Oregon. Here they spent some time, and having met in the meanwhile Father J. Giorda and Father G. Gazzoli, arrangements were now made for the band to proceed to Walla Walla, the outfitting and starting point for all travel to the upper country.

By September 17, everything for the long mountain journey was finally made ready. It being the eve of Our Lady of Sorrows, the principal Feast of the Order of Providence, both our travelers and their Walla Walla Sisters would

SISTER MARY OF THE INFANT JESUS.

SISTER MARY EDWARD.

have preferred the departure postponed at least one day. But little sweets could not detain souls prepared for big crosses. "Everything is now ready," said Father Giorda, "and if we put off making a start to-day, we shall have to go through our long preparations once more; let us go." He made the Sign of the Cross, and set out leading the way.

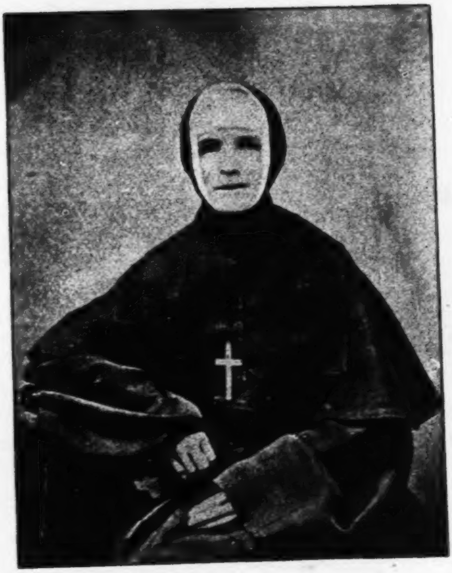
The party consisted of the four Sisters, Fathers J. Giorda, G. Gazzoli and F. X. Kuppens, the rear being brought up by two good Irishmen, who were in charge of a large prairie schooner, a kind of Noah's ark on wheels, loaded with luggage and other effects for the caravan, as well as provisions for the Cœur d'Alene Mission. They had gone but a short distance when "the big thing" stood, stuck fast in a mud hole, whence it proved no easy task to unmire it. Some six miles from the town the party went into camp, and, after pitching their tents, partook of a rustic and frugal meal, served on the ground. Sister Paul Miki, being rather delicate, was the only one whose appetite had not been sharpened by the outing and exercise of the day. She felt fatigued, and without eating a morsel retired to rest her weary frame on a blanket spread on the ground, and her aching head on a saddle, which, in good miners' style, was now doing her service as a pillow.

The next morning the Sisters were happy: the delicate one felt better, and Father Giorda had told them that they would celebrate their great festival in the woods with Mass and Holy Communion. This over, they had their second camp meal, and, again mounting their saddles, set out for a somewhat longer ride than the one of the previous day.

Riding horseback and camping out like the sturdy pioneers who went to the mountains in search of gold, were now, day after day, the Sisters' occupations for a whole month. Unused to and fatigued at first by this manner of traveling, they soon became accustomed to it, and the more they traveled the better they liked it. Thus, by a benevolent law of compensation, while the difficulties and hardships increased with the journey, determination and courage augmented in proportion, and the Sisters found themselves more fatigued and jaded at the beginning than at the end of their course.

On the morning of the third day their mounts were to be seen nowhere around. Father Kuppens and the two Irishmen started out to look for the strays, and did not return until late in the evening. The animals had made their way back towards the town, in the vicinity of which they were finally overtaken. For travelers to be left afoot by the horses running off during the night, was a very common occurrence in this part of the country. We passed over the same trail just three years later, and found ourselves in the same predicament several times. No one, except those who have experienced it, could ever realize how annoying, full of anxiety and distressing it is to be left thus afoot thirty, fifty and sometimes even one hundred and more miles from all habitations. This was frequently the case late in the fall, when good camping places along the beaten trail were not easily to be found, owing to the scarcity of grass or lack of water. The horses could neither be picketed nor hobbled on such grounds, and they would naturally strike out for better pasture.

On the next day our party had to draw rather heavily on their store of reserve wit and humor to keep up their spirits. One of the Sisters, when about to mount her saddle, was severely kicked by one of the horses. But, notwithstanding the brute's vicious compliment, she was able to resume her journey and keep up with the rest, though not without considerable suffering the whole day. It was late that evening when they went into camp and pitched their tents for the night. The place was a sandy desert with no grass for the horses, and the scanty meal of the travelers, besides, being spoiled by over-seasoning, a sudden gust of wind salting and peppering everything with sand, dust and all manner of incompatible and unpalatable ingredients. To add to their discomfort, they found it very hard work to stay their tents against the wind and keep them from being blown down over their heads. As a consequence, they had little or no sleep, the



SISTER PAUL MIKI.

wind blowing a gale the whole night. On reaching the Spokane River they were met by the chief of the Cœur d'Alene Indians, Seltis, who now joining the party, accompanied them as an escort the entire day. On the 29th they arrived at Lake Cœur d'Alene. Here it commenced to rain, but they were not greatly inconvenienced, as they soon found their tents a timely shelter from the storm.

There now lay before them thirty-five miles of rough, mountain road, or sixty miles by water, to reach the Cœur d'Alene Mission. As the big wagon could not be taken any further than their present camping place, it had been previously arranged that the Mission's raft or flat-boat and a number of pack animals for the transportation of persons, baggage and provisions, would meet the caravan at this point. The boat not being large enough to carry both the persons and the goods, while the Sisters would take the water route as less fatiguing, the goods could be freighted on pack horses over the trail.

With these arrangements in view, Father Gazzoli had left and gone ahead of the party now several days. It was, therefore, expected, that when the travelers would reach the Lake, the transportation would also be there. But no boat and no pack animals were in sight. Father Giorda himself now set out for the Mission, while the Sisters and Father Kuppens remained in their camp. He reached the place just a little ahead of poor Father Gazzoli, who, having lost his horse on the road, had traveled several days on foot and was not only worn out, but even more than half starved and utterly exhausted.

Boat and pack animals for the traveling band were soon in readiness. Father Caruana with some Indians took the horses over the trail, reaching the camp October first in the evening, while chief Edward and two French Canadians who manned the boat down the river, came in sight on the morning of the next day. Soon after, all were on their way to the Mission, Father Caruana with the goods returning by the trail, the Sisters and Father Kuppens with the crew going by water. The latter had scarcely left the shore to cross the lake when the wind commenced to blow, and for a while boat and crew seemed to be in great danger. They crossed, however, and pursued the rest of their course up the river without accident. On October 5, they landed safe at the Mission, the river banks lined with Indians eager to see, greet and shake hands with the lady black-robes.

After two days' rest the Sisters and their escort set out again and began the second part of their journey. A couple of Indians, Joseph and Adalaide, his wife, sent from St. Ignatius by Father U. Grassi, had come to meet our travelers and proved very serviceable on the road, which was now through thick, interminable forests and over the rugged Cœur d'Alene mountains. Steep ascents, deep ravines, fallen timber, streams and gulches lay in their path, and the difficulties and inconveniences of the travel before them were greater than those they had yet encountered. But the Sisters were by this time inured to all manner of discomforts, and bore these as they had the first, not only bravely and without complaint, but with a buoyant and sparkling cheerfulness. They prayed, they sang, they chatted as they went along and had many a hearty laugh over the incidents of the road. Father Giorda enjoyed listening to them from the outside, when all by themselves under their tent in the night, they seemed to be overflowing with good humor and merriment over the occurrences of the day; and equally as good humored himself, he would say to his companions with reference to the Sisters: "Birds chirping in the evening bring fair weather in the morning."

Whenever they passed the night near an Indian camp Father Giorda's missionary zeal was remarkable and most edifying. He assembled the Indians and held evening devotions with them. He taught them the catechism, heard their confessions and in the morning at mass all received holy communion. On one of these occasions he showed himself not unversed in those acts which are familiar to saints. The

SISTER REMI.

party had replenished their "commissary" at the Mission of the Sacred Heart, but still, traveling as they did very slowly, their provisions were growing light, and Father Giorda feared they might not last to the end of the journey. Having found in the camp a blind, old Indian, who, besides, was extremely poor, Father Giorda brought him his own share of the evening's repast, and lest his charity should entail the least privation upon the others, he went himself that night without eating a morsel. Every evening he gave the Sisters the points for their morning meditation, the exercise being always preceded by a pious canticle and the subject of the meditation drawn from one of the Sorrows of our Blessed Lady. The journey had, thus, in every respect the appearance of a true pilgrimage to Montana.

In the afternoon of the 15th they arrived at Frenchtown, the first white settlement they had seen since leaving Walla-Walla, a distance of 400 miles, and were most hospitably entertained by Mr. Louis Brown, a French Canadian, who, besides seeing the first missionaries, had frequently also shared with them their privations and hardships. Words could not convey the surprise and the pleasure of both himself and his wife at sight of the Sisters, the first white women who had ever crossed the Cœur d'Alene mountains. A month later Emily and Eliza, the old pioneer's daughters, were among the first pupils of the Sisters at St. Ignatius.

The 16th being Sunday, mass was had in the little log church which the Fathers had just erected in the settlement, and in the afternoon our band went to pitch their tents at the mouth of what is known to-day as O'Keefe's Canyon, some seven miles northeast of Frenchtown. This was the last time they were to camp on the road. "We are nearing the end of our journey," sadly remarked Father Giorda to the Sisters; "the trials and crosses you have thus far encountered are not to be compared with those that await you." In their long peregrination, particularly the latter part, miners were occasionally met, who could scarcely realize that they were in the presence of Sisters. On hearing where the latter were going, they would exclaim with the greatest amazement: "Oh, you will never stay there; no white woman could endure life in such a place."

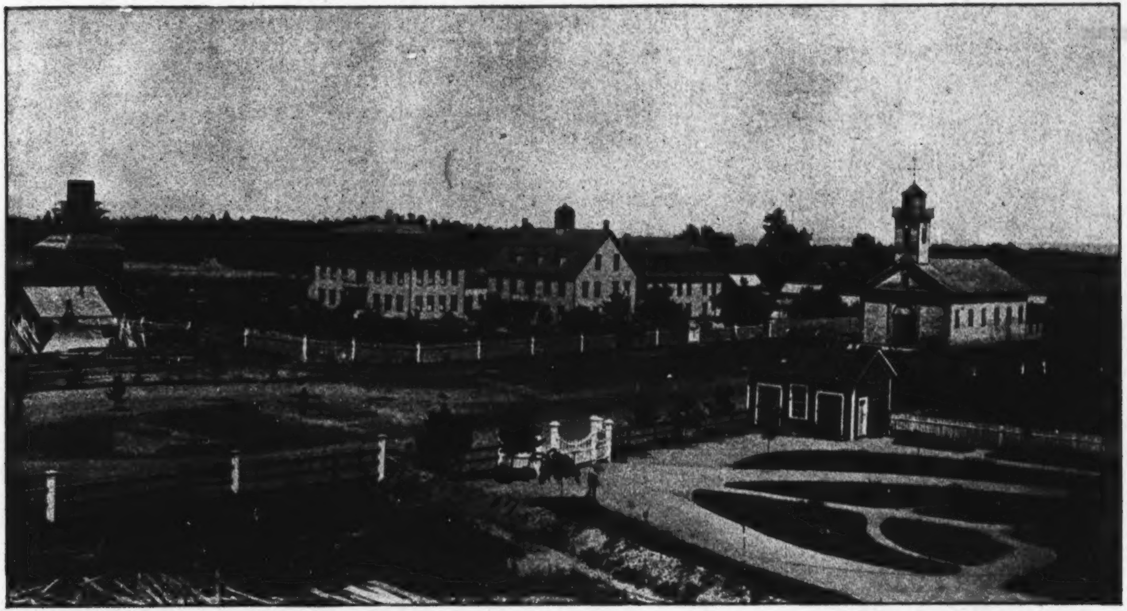
At noon on the 17th they arrived at the Agency, where the Fathers and the Sisters were treated by the incumbent with even worse than cold indifference. They soon retired from the presence of the inhospitable and ungentlemanly U. S. official, and by evening they were, at last, at the end of their pilgrimage, reaching St. Ignatius just one month from the day they left Walla Walla.

A few miles from the place Joseph, his two sons and his wife, had gone ahead to give the news, and the Sisters on their arrival, found a crowd of Indians, who had assembled to bid them welcome.

II.

The large school building planned for them by Father U. Grassi was still under construction and would not be ready for quite a while yet. But this caused no delay, nor was there any loss of time on the part of the Sisters to enter upon their mission. The School was opened and inaugurated with their arrival. In fact, they had scarcely set foot inside their temporary quarters, when they were already engaged in educational operations of various kinds, that is, sweeping, cleaning, washing, scrubbing and setting to rights, generally, what little furniture there was in their "richly unfurnished" abode. These were the first object lessons those brave women gave to the crowd of Indians standing around in gaping wonderment. Where all had to be learned, all had also to be taught, and the good Sisters began their work from the beginning.

They actually could move neither hand nor foot without conveying at the same time some needed and necessary instruction, their every action becoming a lesson to those children of the forest whom they had come so far to educate. Thus, their daily conduct became at once, a model and also a most



INDIAN GIRL'S SCHOOL AND PARTERRE IN FRONT OF BOY'S SCHOOL, ST. IGNATIUS MISSION.

persuasive and most efficient means, method and argument to bring home to their pupils' hearts and minds the knowledge, study, love and practice of moral and Christian virtues, of industry, good manners, cleanly habits and of whatever goes to form civilized life. Is there a better system of educating youth than to train and regulate their heads, their hearts, as well as their hands by example?

The preliminary work was soon supplemented by the plain, common branches in English, reading, spelling, writing and arithmetic, class-room exercise being made to go hand in hand with all kinds of household occupation, laundry and dairy work, baking, cooking, hand and machine sewing, mending and making of garments, darning, quilting, etc. To these were added practical gardening and such other manual labor as the peculiar condition of persons and things rendered necessary or particularly useful, nothing being neglected that was considered conducive to better morally and physically the youth entrusted to their care. Thus, while some of the Sisters' pupils became not only proficient, but experts, in all manner of domestic industries, in the mysteries of the needle, in cutting and fitting garments, etc., they could also handle the hoe, shovel and rake, and even swing an axe with dexterity.

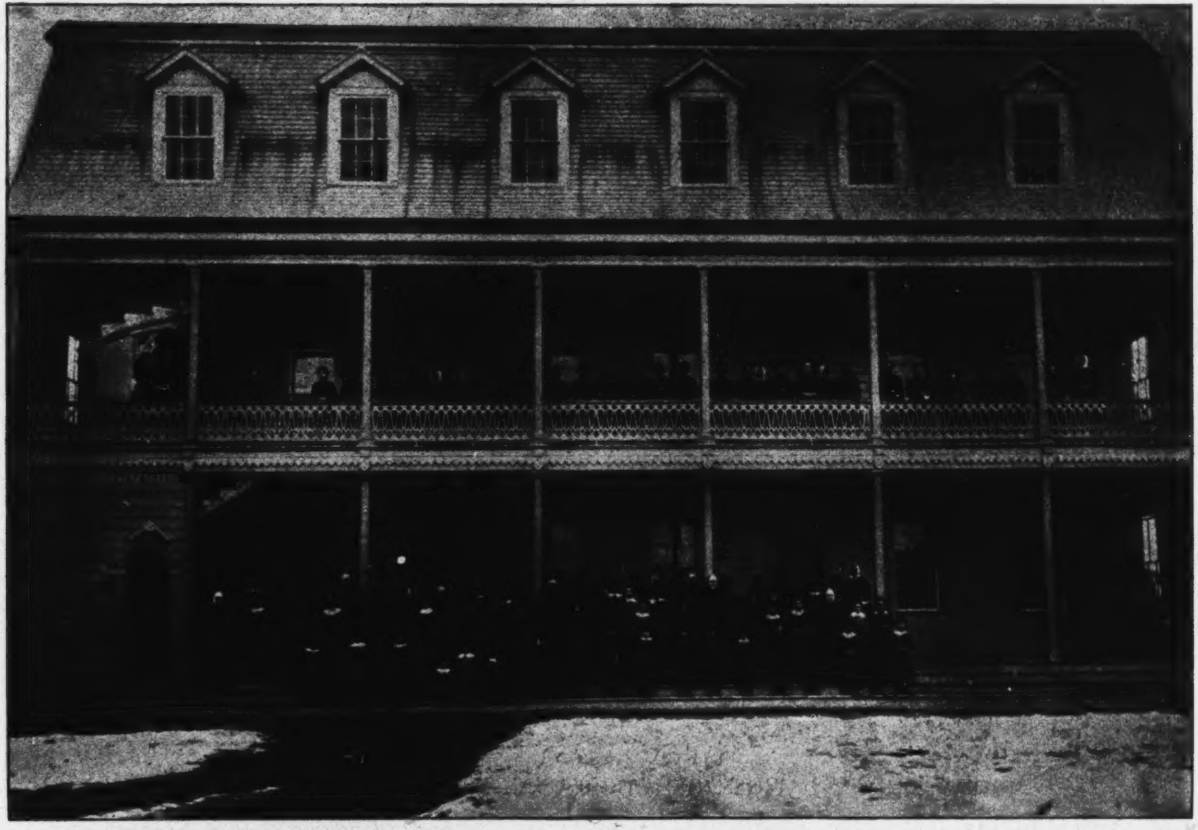
Indian children are quick to learn, quicker in fact than many white children, not exactly because of brighter minds, but because of fewer distractions, and before many years of training some of those wild daughters of the forest could not only read English with fluency, but also write a letter that was a model of spelling, penmanship and accuracy. A government official who had come one day to visit the school, on examining the class-work of the pupils, could scarcely believe his own eyes. He bethought himself that some clever trick was being played on him by those in charge, and concluded to make a test that should lay open the imposition. Calling up one of the girls, whose copy and composition books he had been admiring, "Miss," said he to her, "will you write me a letter right here, that I may take it along with me as an evidence of the merit of the school and your proficiency?" "Certainly, sir," said the girl, and seating herself at the same table, wrote down her composition on her slate, and handed it to the gentleman, who was more than surprised at the facility and accuracy with which it had been written. But one misspelling was discovered; this corrected, the letter, at the gentleman's request, was copied on paper by the girl and sent by him afterward to Washington with his official report.

Both sexes of the race love music, but the women in particular; the latter having generally a correct ear and fine voices, though somewhat weak and slender, yet always with that soft, plaintive sweetness and charm which are peculiar to an Indian female's voice. The trained choir of the Sisters' school to-day can more than match any white girls' choir in the country.

Right Rev. James O'Connor, who visited, as already mentioned, St. Ignatius Mission in June, 1877, writes thus of the Sisters' school:—"In this school the ordinary branches of a plain education are taught. Thank goodness, the "ologies" are excluded. All the pupils are taught household work and gardening, and to each is allotted a piece of ground to till. They took great pride in showing me these little gardens and insisted on my tasting their strawberries, which were the largest and most luscious I had ever seen or tasted. Every one who visits convents knows the neatness with which they are kept, but the order and the cleanliness of this house surpassed anything of the kind I have ever seen."

With the boarding school for Indian girls was also started a school for Indian boys, and was conducted by the same Sisters who had the girls in charge. It was started, however, simply as a day school, the Mission not being able to house, feed and clothe so many children. We need not state that, as a day school, it proved an utter failure.

But the maintenance and support of the girls' school proved soon also more of a burden than could be carried on with the limited resources of the Mission. The government officials



SCHOOL GIRLS, ST. IGNATIUS MISSION, 1890.

who succeeded each other in charge of that Agency, were possessed of too much of that "inventive rapacity" mentioned by Bishop O'Connor, and which seemed to be the only qualification necessary to be an "efficient" Indian Agent in those days. In our own time, during an intensely cold winter, we applied to the incumbent for some stuff, to protect those poor children, who were actually perishing from cold, for want of sufficient clothing. We received two bolts of prints and two of unbleached muslin, and were exceedingly glad for the bounty. Some three years later, our attention was called to an item in the Agent's official report that ran as follows: "By domestics furnished the Sisters' school at St. Ignatius, $1,600.66 (sixteen hundred dollars and sixty-six cents)," this being the actual amount charged to the Government for the few yards of cotton and calico! After this little experience, we felt loath to ask for any assistance from such a quarter, lest unintentionally, we should become accessory to the dishonesty of those gentlemen, and give them an occasion to exercise their thieving propensities.

Under such circumstances, there was no alternative left but to close the school, or appeal to public charity for its maintenance. The latter was adopted, and Father Giorda himself now started out with two of the Sisters, to solicit contributions from the ever-generous miners of Montana. The begging party went from one mining camp to another, throughout the whole Territory, and the good-hearted liberality of the miners responded generously to the appeal. It was in this manner that the school could be, and was maintained for several years, a couple of Sisters, during the mining season, going out to beg for their own and their pupils' sustenance. Later, as we shall mention when speaking of the boys' school, the U. S. Government made a small allowance for a certain number of pupils. From that date, the institution ceased to be a burden on the community at large, and its capacity was also considerably increased. Substantial improvements became now possible, and the school kept improving every year.

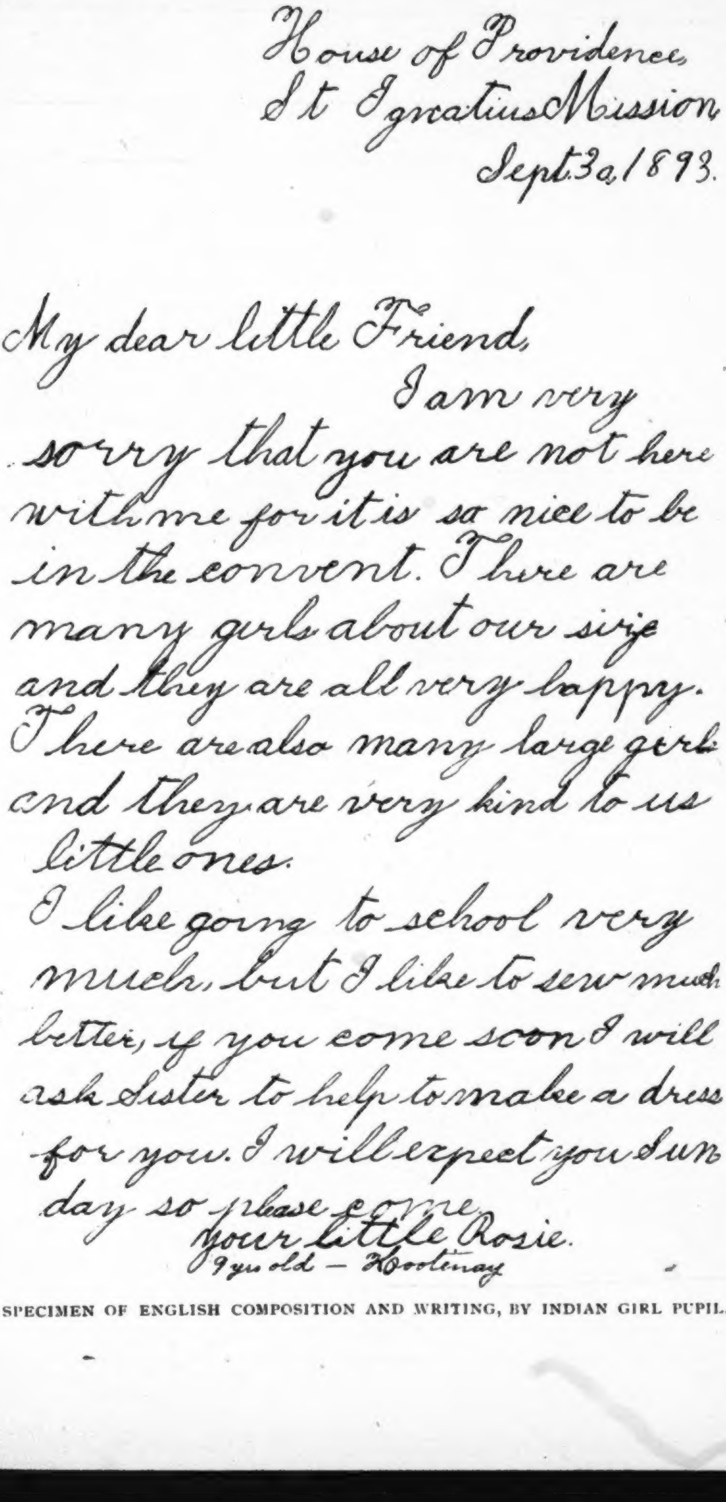
There are at present in this department 120 girls, who are trained, taught, and cared for by seven Sisters of Providence, assisted by an equal number of Filles of the same Order.

Besides teaching and caring for the pupils, the Sisters do also much charitable work among the Indians of the Mission. They visit the sick, prepare medicine and proper nourishment for them, and instruct the Indian women to tend and nurse the sick in their own families.

Two of the four pioneer Sisters of Montana and founders of the school, after a number of years of toil and self-sacrificing devotedness in the cause of Indian education, have gone to their reward. Sister Paul Miki died on the field of duty December 19, 1880, and her saintly remains lie at rest in the cemetery of St. Ignatius among the Indians whom she loved so much, and in whose behalf she sacrificed her young and precious life. Sister Remi, whose health had been seriously impaired by long and arduous duty on this Mission, was recalled to Montreal for medical treatment, and there, shortly after, April 25, 1885, went to the Lord. Sister Mary Edward was recalled to the Mother House several years ago, so that of the four founders of the school, Sister Mary of the Infant Jesus is the only one still living in Montana, and her present residence is at Missoula.

The departed ones, and those as well who were called to other fields of labor, have been replaced by other members of the Order. Thus the work of these noble Sisters of Providence to improve the condition of the Indian girls at St. Ignatius, has now been going on with good success for more than a quarter of a century.

As will appear from the course of our narrative, the example of the Sisters of Providence has been followed in later years by another noble and brave Sisterhood, the Ursulines, who also have come to Montana to devote themselves to the cause of Indian education. The first colony arrived in 1884, and though but seven years in the field, they have accomplished wonders. They conduct to-day in our State six prosperous



House of Providence,
St Ignatius Mission
Sept. 30, 1893.

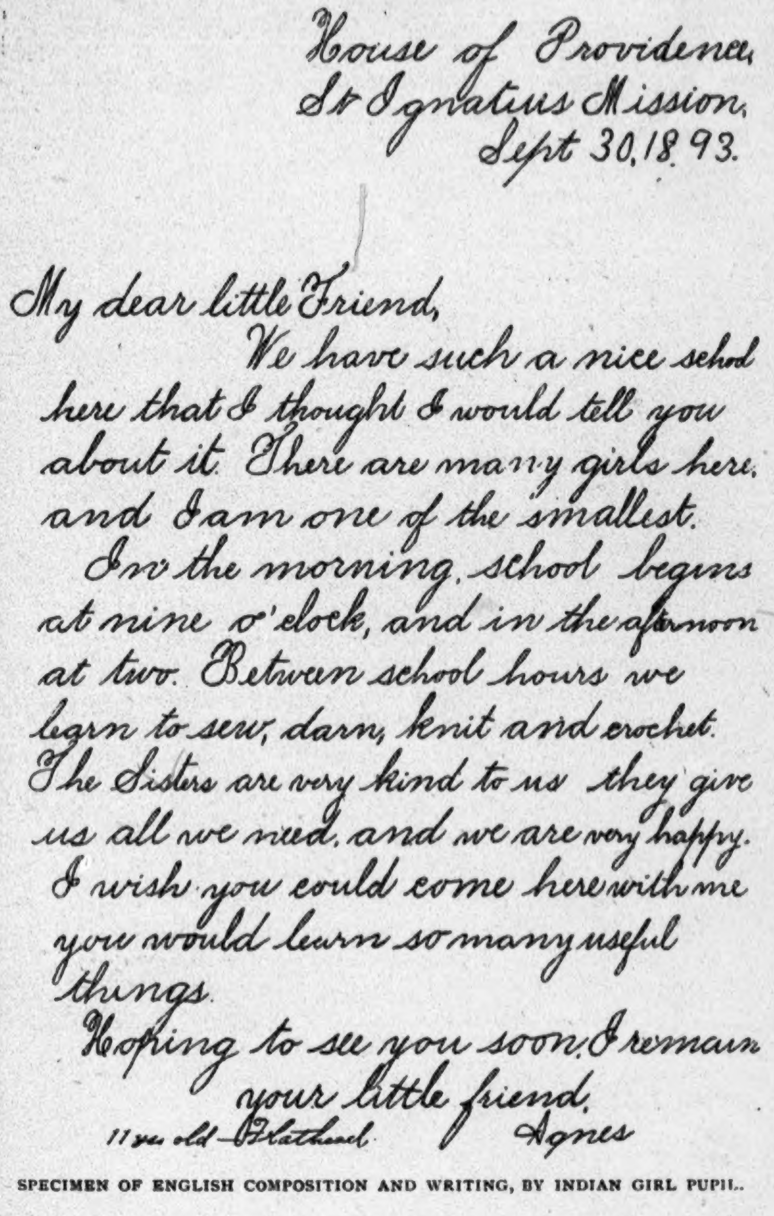
My dear little Friend,

I am very sorry that you are not here with me for it is so nice to be in the convent. There are many girls about our size and they are all very happy. There are also many large girls and they are very kind to us little ones.

I like going to school very much, but I like to sew much better, if you come soon I will ask Sister to help to make a dress for you. I will expect you Sunday so please come

your little Rosie.
9 yrs old — Kootenay

SPECIMEN OF ENGLISH COMPOSITION AND WRITING, BY INDIAN GIRL PUPIL.



House of Providence,
St Ignatius Mission,
Sept 30, 1893.

My dear little Friend,

We have such a nice school here that I thought I would tell you about it. There are many girls here, and I am one of the smallest.

In the morning, school begins at nine o'clock, and in the afternoon at two. Between school hours we learn to sew, darn, knit and crochet. The Sisters are very kind to us they give us all we need, and we are very happy. I wish you could come here with me you would learn so many useful things.

Hoping to see you soon, I remain
your little friend,
11 yrs old — Flathead. Agnes

SPECIMEN OF ENGLISH COMPOSITION AND WRITING, BY INDIAN GIRL PUPIL.

Indian schools, to which due reference will be made as we proceed.

CHAPTER XVIII.

ST. IGNATIUS MISSION, CONTINUED.—THE AUTHOR'S FIRST EXPERIENCE OF INDIAN MISSIONARY LIFE. TRAVELING UNDER DIFFICULTIES. A SINGULAR CONFESSION. SOME OTHER INCIDENTS, WITH A BEAR STORY.

Our personal experience of Indian ways and Indian missionary life dates from the fall of 1867, and was gained in connection with St. Ignatius, and mostly on the spot, where we resided close on ten years. It being thus associated with, and a part of the local history of the subject in hand, we need not apologize to the reader, if we devote to it here, where it properly belongs, most of the present chapter.

In the spring of 1867 Father Grassi had gone from St. Ignatius to California. The object of his journey was to consult with Father J. B. Ponte, who was then visiting that Mission, and secure from him some new recruits for the Missions of the Rocky Mountains, of which Father Grassi was now in charge as General Vice-Superior. It fell to our lot to be one of these, and with two other confrères, Father J. Bandini and Brother Terragno, led by Father Grassi himself, in the early part of September we started for the Rockies by way of Portland, Ore., the Dalles and Walla Walla. Nearly four weeks were spent in this first part of our journey.

During the summer, two Sisters of Providence from Fort Vancouver had gone on a begging expedition through the mines in Montana. On their return to Walla Walla, which was now daily expected, they were to have an escort of Indians from St. Ignatius, and, by prearrangements made with Father Grassi, the same Indians were to be our guides and escort us to the mountains. By the time of their arrival, our preparations for the journey were completed, but it being necessary for both the guides and their animals to have a few days' rest, no start could be made until these were sufficiently recruited. Rev. R. DeRyckere, who had accompanied the begging Sisters all the way from Deer Lodge, joined the party to return to his Mission. There was also in the band a small elephant, we mean a young child, by name Annie McMurray, with whose care Father Grassi had been entrusted by the Sisters of Walla Walla, at the request of the child's parents who lived in Montana; a somewhat difficult charge under the circumstances. The two Indian guides were Louis Saxa, a younger son of Big Ignace; and Atol or Adolph, the Kalispel hero of the cabbage romance which has been related in a previous chapter.

Besides our riding horses, the traveling outfit included several pack animals, carrying on their backs all the journey's paraphernalia and impediments, among which were three tents, one for the Fathers and Brother; another for the Indians and a third one for little Annie. The commissary consisted of flour, hard-tack, coffee, sugar and bacon; while a kettle and a frying-pan, together with some tin plates, tin cups and tin spoons and a few forks, made up our kitchen and dining room utensils and furniture. We had almost forgotten the axe, the most indispensable of all the articles required on the road.

The first night, the tents were pitched on Cow Creek. It was but a few miles from the town, but to a novice like the author, whose whole previous experience in riding, had not extended beyond a first attempt to mount a donkey, and had besides culminated, quite abruptly too, in a rather ludicrous performance, the distance seemed considerable. But we had started on our long mountain trip at the opening of October, the month of the Holy Angels, and felt quite confident that our good Guardians would see us safe to our destination.

The next day we were left afoot, our horses having gone back toward civilization during the night. This straying of the beasts occurred time and again, once nearly two whole days being spent in hunting up the absconding truants. It was, no doubt, annoying, and at times even provoking, but, candidly, the writer did not dislike it so much, after all; it was some rest to his weary bones.

One day we were jogging along by the side of Father Grassi, who was usually at the head of the band, when all of a sudden he commenced to whip and spur his mount into a wild and furious run. Horse and rider soon disappeared from sight, and the Father was last seen, when in the air, and being thrown off over the head of his mount at a turn in the trail. As we learned shortly after, he had fallen asleep on his horse, and unconscious now of the fact that he was actually riding, he commenced to dream that he was flying over the hills on a fleet, fiery steed. The dreamy and the real became mixed up, and thus, while riding in sleep a phantom horse, he was actually whipping and spurring into a breakneck race the real, live horse he sat upon. All ran up to where he lay, and found him bleeding from several bruises and cuts about the face and on the head, and utterly unconscious. For a while, every one thought him a dead man, and we all stood around him, as if paralyzed by the shock. His good Angel, however, had preserved him from serious hurt. He soon regained his consciousness, and after some rest he was again leading the band. He had been, from early spring until this late in the fall, constantly on the go, and had passed many a sleepless night; but Nature's endurance has its limits.

On Rosary Sunday we broke camp somewhat earlier than usual, and after a few miles reached a spot near the woods, where two trails came together. Without being able to tell how it actually occurred, the Indians took one, while Father Grassi led those of the party who were close to him, over the other, which he knew and over which he had previously travelled. On discovering that we were not on the same path, "it makes no difference," said Father Grassi, "the two trails meet again just a little farther ahead;" and we kept to our trail.

In the meanwhile the lowering clouds above had begun to let down a cold, drizzling rain, that kept drenching us through and through steadily the whole day and until late in the night. It was by anticipation a Kneipp treatment with a vengeance, and rendered the day's travel, to say the least, exceedingly disagreeable. Night overtook us, and the two trails, so far as we knew, had not yet come together. To every appearance, we were lost in the woods, about half way between Walla Walla and the Cœur d'Alene Mission. In the rain and without food the whole day from early morning, there was no hope now of either food or shelter for the night. The party sought some protection from the rain under a tree, and after many attempts, succeeded, at last, in building up a big fire. This had the good effect of dispelling, somewhat, the gloom of persons and things around.

Despite his efforts to keep his own and our spirits up, Father Grassi appeared noticeably worried over the situation; and we were considerably startled by him, when, after debating with himself for a good while things actual and probable, he laid before us the plans which we were to follow, should we fail to rejoin our companions on the next day. We were to kill one of the horses, for something to eat, and make our way to the Cœur d'Alene Mission, partly on foot and partly on horseback, as best we could. The writer thought the walking preferable to being racked on the back of a beast; and as to horse-meat, hunger would make it, not only palatable, but dainty and delicious. The butchering of the horse, however, if we had to come to that, would have, likely, proved the most difficult part of the problem. No one could suggest a practicable way to do it, as there was nothing at hand to do it with.

During the day we had strained our eyes to sight our invisible companions, and now, notwithstanding that our minds were wholly absorbed in the morrow, our ears were eagerly intent to catch some noise of tramping hoofs, the tinkling of a bell or the sound of some human voice other than that of any of the party. And truly, one after another, we seemed to catch all these signs, time and again, in the stillness of the night; but they were only the fanciful promptings which our imagination worked out of running waters, moving trees, our own mounts, or the howlings of wolves or coyotes. Halloo after halloo brought back no response but the empty echo of the woods.

At last, one of the band who had ascended, perhaps, for the ninth or tenth time that night, the little ridge below which we were camped, thought he really heard the tinkling of the bell that hung on the neck of one of the pack animals. Before we knew it, we all were on the ridge in breathless attention, while the stillness of the air was rent by a stentorian "halloo" sent forth from the powerful lungs of Father Grassi. It was caught up directly by another, that evidently this time was not the echoing back of his own voice. Calling and recalling, back and forth, was now kept up for a while, the voices coming nearer and nearer each other every time. Before long, the whole caravan was again reunited, and all together camped out by the same fire, what still remained of that eventful night.

The two trails had come together only a short distance from where we stood. In our anxiety to reach the meeting point, it being already dark when we got there, we had actually passed it, and, continuing, had traveled on until the darkness of the night made it impossible for us to proceed further. The Indians arrived at the same spot a little later. There they waited some time for our coming, and then, concluding that our party had likely gone ahead to the nearest camping place, made up their minds to keep on, and go and camp on the same grounds.

The day before arriving at the Cœur d'Alene Mission, on emerging from the woods into a small open space whence the eye could stretch over the country in front of us, a wonderful scene of enchantment suddenly presented itself to our view. A beautiful city was seen, as if built along and covering about half the mountain side beyond. It was a mirage, and the most perfect illusion that one could ever see. We gazed upon it in the greatest wonderment, and, but for the wild nature of all things around, we could not have helped taking the fairy vision for an objective reality.

Ten long days after leaving Walla Walla we arrived at the Cœur d'Alene Mission, an event of no little concern, at least to the rattled and aching bones of the writer. We shall never forget the warm and cordial reception given the travelers by Father J. Caruana, the Superior of the Mission, and Father G. Gazzoli, his companion. After a day's rest we there parted with Father J. Bandini and the Brother, who were detailed by Father Grassi to bring up, as soon as practicable, the worn-out horses that we had to leave behind; and with a relay of fresh mounts and pack animals, and new supplies in our commissary, set out to pursue the rest of our journey.

Passing over the rain and snow and other incidents of this part of the road, we were at last nearing Frenchtown, when, at a point between Nine Mile Creek and the lower end of the valley, we noticed, a little to our right, signs of a camping party. Father Grassi headed in that direction, and lo! a shout of joy went up simultaneously from him and the campers. These were no others than Fathers J. Menetrey and J. Cataldo, with Brother Carfagno, who, in obedience to previous orders, were on their way to the lower country. The casual meeting proved a surprise full of surprises, all former instructions being now either suspended or countermanded by Father Grassi, the *primum movens* or General Superior. As a consequence, both traveling parties were now to unite in one and go together to Frenchtown, whence the writer, escorted by the two Indians, would continue on his journey to St. Ignatius; while the other confrères would betake themselves to Hell's Gate, to visit Father Ravalli and consult with him on sundry matters concerning the Missions. Father DeRyckere's road lay likewise in the latter direction.

A most agreeable surprise was also in store for little Annie McMurray, the young miss of ten, who, heroine-like, had stood the hardships of the trip with wonderful courage. This she found in the arms of father and sister, who lived in that settlement, and who, having heard of her arrival with our party, had hastened to the camp to meet and take her home.

The occurrences of the last two hours, together with the nearness of the village, appeared to put the whole caravan in a happy frame and the best of moods. Even the writer, despite the damage in his undergarments, we mean those spun by Mother Eve, seemed to share for a while in the general feeling of buoyant cheerfulness that prevailed. Candidly, however, his blithesomeness was neither over-exuberant nor very substantial, and received a rather rude shock when he saw Fathers Grassi, DeRyckere, Menetrey, Cataldo and the whole band, except the Indians driving the pack animals, suddenly start on a race towards the village, which was still out of sight, and all disappear from view.

The rear detachment reached the town just when the others were about to leave it for Hell's Gate. We had there a little rest and then moved on toward the mouth of O'Keefe's Canyon, where our tent was pitched for the night. The next day's ride proved the longest and most trying of any previous one; but thanks to God and our Good Angel, the evening saw us at last at St. Ignatius. How to sit, stand and walk proved now a rather difficult problem and served to occupy our attention for some time. The knowledge by feeling apart, it was like an equation of three unknown on the one side, with no definite quantity to determine them, on the other.

Father Vanzina and Brother J. Specht, better known by his Christian name simply as Brother Joseph, and Vincent Magri, made up at this time the little community conducting the Mission. With the addition of our poor selves and the arrival, a few days later, of Father Jos. Bandini, our traveling companion, the membership was increased to five. Father Grassi, whose headquarters had been, and still were, at St. Ignatius, spent there a few weeks on his return from Hell's Gate and St. Mary's. He then went across the range, returning thence early in the following spring, but only to leave again shortly after for the lower country. Father Vanzina had been our guardian angel in the novitiate, and now, a veteran himself of some years' experience on the field, he was to initiate us in the duties of an Indian missionary, as he had done formerly in those of a Religious; while in Brothers Joseph and Magri we were to enjoy the companionship of two of the original founders of the Missions. To this companionship, extended through several years, we owe much of the Missions' early history contained in these pages.

We resided at St. Ignatius from the end of October, 1867, to the beginning of November, 1873; and again, from the latter part of December, 1883, to the spring of 1887. The happenings of this long period are recorded throughout the book. We here mention only a few incidents that have seemed to come best under the heading of the present chapter.

A few weeks after landing at the Mission, we were sitting one day with Father Grassi, when an elderly Kootenay Indian entered the room, without a knock at the door, of course, and squatted himself on the floor without uttering a word for a good while. At last, he made known to the Father that he had come to make his confession. On hearing this from Father Grassi, we rose to leave the room. "Remain," said the Father, "you will not be in the way." The two stood now fronting one another, the Father sitting on a chair, the Indian squatting on the floor, with about two feet of space between them. As soon as the Father had taken his position, the Indian produced from under his blanket a bunch of little sticks, held together by a bit of skin tied around, and these he placed, one by one, on the floor under the Father's eyes, disposing them one next to the other in so many rows, each row a little apart. The sticks were of different kinds, different lengths, and different sizes, those of one kind being all put together in a separate row. Those bits of wood were the poor man's sins in their kind, number, and gravity. This peculiar confession was gone through in a very short time and mostly by signs, scarcely a word being exchanged between the two. On rising, the Indian looked happy, and the Father made the remark that he knew of many people who could not examine their consciences half so well as that Indian could his. This was the method, we were told, that some of the Indians used, to remember and tell their sins in confession, particularly after being a long while without seeing the priest.

Whether because of the thin mountain air, or because of isolation and consequent lack of reminders and bearings, we cannot say, but the fact of several peculiar cases of forgetfulness and absence of mind, seems to call for some explanation. It was after Easter one year that Father Giorda started from St. Ignatius for the Cœur d'Alene Mission. On his arrival at the latter place, he found the folk considerably mixed up in their chronology: they were still keeping Lent, and having lost, besides, the order of days, had placed their Easter Sunday on a week day.

On a later occasion, a Father had left the Mission to go to the Agency. Half an hour or so after, he was seen galloping home again. On being asked by the writer, who just happened to be standing at the door, what had brought him back so soon, "I forgot my pipe," was the answer. As a matter of course, we thought he meant another pipe, he having at the time one in his mouth, and asked him whether the missing was like the one he was smoking. We saw a flush and smile run over the Father's features; he turned his horse and galloped off, somewhat faster than he had come.

Though seldom, owing to distance, difficulties of travel and our fewness, it still occurred that once in a great while several Fathers met in one place or another. Circumstances had brought together Fathers Giorda, Ravalli, Menetrey, Imoda and the writer, and all were in the same room, when Father Ravalli missed his spectacles. After an hour's search, in which all five had been engaged, one of the party happened, somehow, to come in contact with Father Ravalli's nose, which was rather long and aggressive, and lo! the missing object. Unaware himself, and unnoticed by any of the rest, the Father had on two pair of spectacles the whole time of the search.

We add one more, lest any one should think that all our stories are told on others. One bright summer morning, between nine and ten o'clock, a couple of visitors called upon the writer, and found him at his desk, with curtains down and the lamp burning. Struck and filled with surprise, they soon inquired for the cause. That query brought our senses back, and we felt confused. We had in the morning gone through, mechanically, what we were wont to do in the evening, that is, entered the room, pulled down the curtains and lighted up the lamp. Had not the visitors come in and broken the spell, we likely would have followed it through and gone to bed, to find, perhaps, in waking up, creation upset, with the rising sun no longer in the East but in the West.

We close the chapter with a bear story, a somewhat peculiar and novel incident belonging to the first period of our residence at this Mission. One afternoon before sundown, Father J. Bandini, who had already become quite proficient in the language, was called to hear somebody's confession. In the very act of drawing aside the curtain, hung up to screen off the priest from the sight of the people, he found himself confronted with a live, genuine black bear, in actual possession of the confessional. The writer was the first the good Father met on his rush out to give the alarm, for which, however, there was really no cause. The bear had been a familiar object around the Mission for a good while, having been reared up in the camp from a wee cub, but owing to the very singular circumstances of the occurrence, all recollection had been frightened out of the Father's mind.

But enough of this and other stories. We must pursue our subject, and, first of all, give a school to our Indian boys.

CHAPTER XIX.

ST. IGNATIUS MISSION, CONTINUED.—INDIAN BOYS' SCHOOL.

The necessity of providing the Indian boys with the same educational advantages that were enjoyed by the girls became every day more apparent by the progress made by the latter. As soon, therefore, as the necessary arrangements could be perfected, the school for boys that had been started, as above stated, in 1864 as a day school, and which as such had proved an utter failure, was reorganized into a boarding school under the management of the Fathers. It being, however, entirely dependent upon the scanty resources of the Mission, the number of pupils at the beginning was necessarily small. Later on, becoming a contract school, it received from the United States Government a per capita allowance of eight dollars and a fraction, for each pupil, boy and girl, per month, the Indian pupils thus provided for being limited by the Department to fifty.

The Government allowance was intended to supply everything that was required for the school and its pupils, that is, buildings, lodging, boarding, clothing, bed and bedding, light and fuel, books and stationery, class rooms, school furniture, shops with necessary tools, farming implements and teachers' salaries. Though far from sufficient to cover the running expenses, the small bounty was no little help, particularly together with the disinterestedness of the school managers and teachers, who drew no salary, their frugal living and inexpensive habits, their industry, hard work and prudent husbandry of the scanty resources at their command. Improvements became now possible, and new buildings, large and substantial, with comfortable class rooms, well ventilated dormitories, refectories, recreation halls, as well as a number of shops for teaching the boys trades, were erected and furnished with all the necessary appurtenances.

As said of the girls, even more so with regard to the boys, book and class-room schooling goes hand in hand with varied industrial training. The school is a little village of itself, and the pupils have here every opportunity to be trained in everything conducive to their civilization. Some three hours of the day are given to books and mental culture, and apart from the time assigned to religious instruction, recreation and healthful exercise, the remainder of the working day is devoted to varied industrial occupations, consisting of farming, gardening, haying, tending and feeding stock, milking cows, shop work and manual labor of different kinds. Thus, while some of the boys are cutting or splitting wood, others will be teaming and hauling logs. Now some will help at the planer, others at the saw and grist mills or the shingle cutting machine. The boy carpenters are in the shop framing doors and window sash, elsewhere laying floors or roofing buildings. Here we see the tailor boys, some running the sewing machines, others repairing garments. The cobblers with last and awl are mending shoes, while some of the stoutest youths of the school who have a knack for the trade, are hammering away in the blacksmith's shop. The house painting as well as the tin smithing departments are not without their apprentices.

Saddle and harness making, however, seems to possess especial charms for the Indian boy. Of course all the work here has reference to the horse, and the horse to an Indian is next to himself. It is unnecessary to say that the boys of this department feel justly proud of the fact that two saddles of their own making have attained distinction and celebrity, one doing service for a Prelate in Rome; the other for one of the grandees of the royal court of Portugal.

BOY'S SCHOOL PUPILS, ST. IGNATIUS MISSION, 1890.

SAW MILL AND GRIST MILL, ST. IGNATIUS MISSION.

ST. IGNATIUS INDIAN BOYS' BAND AT BISHOP BRONDEL'S SILVER JUBILEE.

The boys' musical attainments and proficiency are not inferior to those of the girls. They have a brass band of twenty pieces, some of the players being small chaps under twelve. To their credit we record here the fact, that at the celebration of the Silver Jubilee of the Right Rev. J. B. Brondel, Bishop of Helena, the music for the occasion was furnished by the Indian Boys' Band of St. Ignatius. The event was, indeed, a feature of the day, and a great surprise to all the residents of Helena.

At St. Ignatius there is also a well-equipped printing establishment of which the school has reason to be proud, especially, since here was issued a large octavo volume of 1,100 pages. It is a complete dictionary of the wonderful Kalispel language spoken by the Flat-Heads and some fourteen of the tribes west of the Rocky Mountains, as we have already mentioned. The work is divided in two parts, Indian-English and English-Indian. The appearance of the book, if not perfect, is very creditable, considering that it is the work of Indian missionaries, edited in an Indian country, and to a great extent by Indian labor.

The Indian-English part of the dictionary was commenced forty-eight years ago by Father Mengarini, whose thorough knowledge of the Kalispel language so well fitted him for the task. Father Giorda, with the assistance of Fathers L. Van Gorp, Joseph Bandini and J. Guidi, completed the work and added to it the English-Indian part. The dictionary was published for the use of the missionaries, and only some fifty copies were reserved for such of the larger libraries of America and Europe as might wish to possess a book so rare and curious and of such interest to linguists. It took three years, from 1876 to 1879, to print it. The press, for the work, was bought in St. Louis in 1874, at an outlay of $500, the freight more than doubling the cost. Father A. Diomedi, who by the direction of Father Giorda had made the purchase, was also the first to initiate the Indian boys at St. Ignatius in type-setting and the other intricacies of the business.

Here may also be mentioned two other publications in Kalispel, issued by the Mission press and both the work of Father Giorda. The first is a little manual of prayer and Christian doctrine, with several Indian canticles: the other, "Narratives from the Scriptures," contains the Gospels of every Sunday and the principal Feasts of the year, together with stories from the Old Testament. The latter was published in 1876 and contains 140 pages. Though smaller in bulk and size, in point of Indian scholarship they are, no less than the dictionary, two remarkable productions.

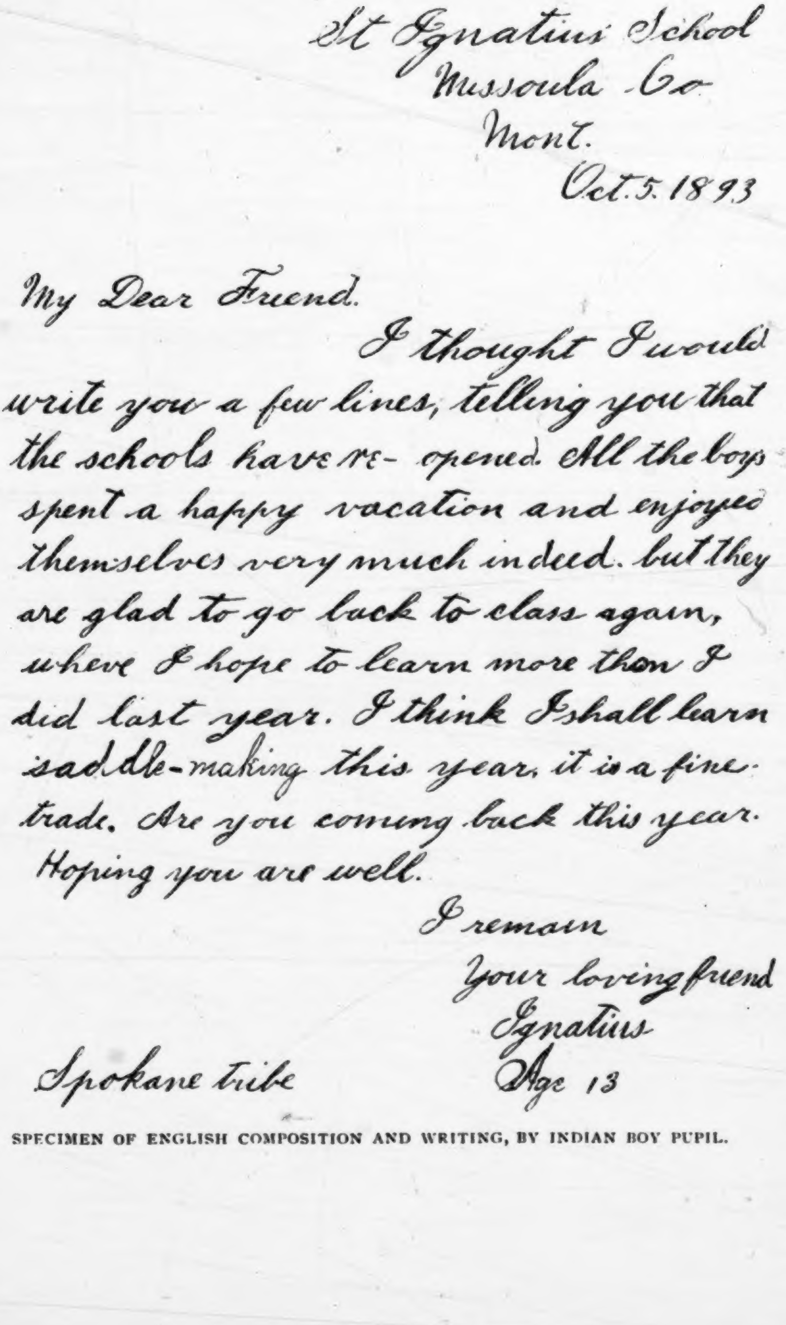
To the above may be added "May Blossoms," a small devotional work in English, and somewhat original, if not of great intrinsic merit. It consists of a number of different readings in so many slips, each reading being a little whole in itself and containing a thought, a practical suggestion, a little something to be complied with, as an act of devotion, in honor of the Blessed Mother of God. The idea was suggested by the eagerness with which young and old were frequently noticed to crave and grab at a bit of candy for the erotic line that went with it. The little papers take well and do much good wherever they are known and in use. They were first issued at St. Ignatius in 1886, the type-setting and press-work being all done by the Indian boys of the school.

The last production in Kalispel is the larger Catechism of Christian doctrine, prepared by Father Philip Canestrelli, who is not only thoroughly familiar with the language, but speaks it with the accent and fluency of a native. This valuable addition to Indian literature was issued from the Woodstock College Press in 1891.

By act of Congress the per capita allowance at the beginning of the fiscal year, 1890-91, was raised to $12.50 per month, and the allowed number of pupils was increased to 300. Two eminent non-Catholics, Hon. Geo. G. Vest, Senator in Congress from the State of Missouri, and His Excellency, Governor Jos. Toole, then Montana's Delegate to Congress,

WORKSHOPS AND PRINTING OFFICE—ST. IGNATIUS MISSION.

REV. JAMES REBMANN, S. J.



St Ignatius School
Missoula Co
Mont.
Oct. 5. 1893

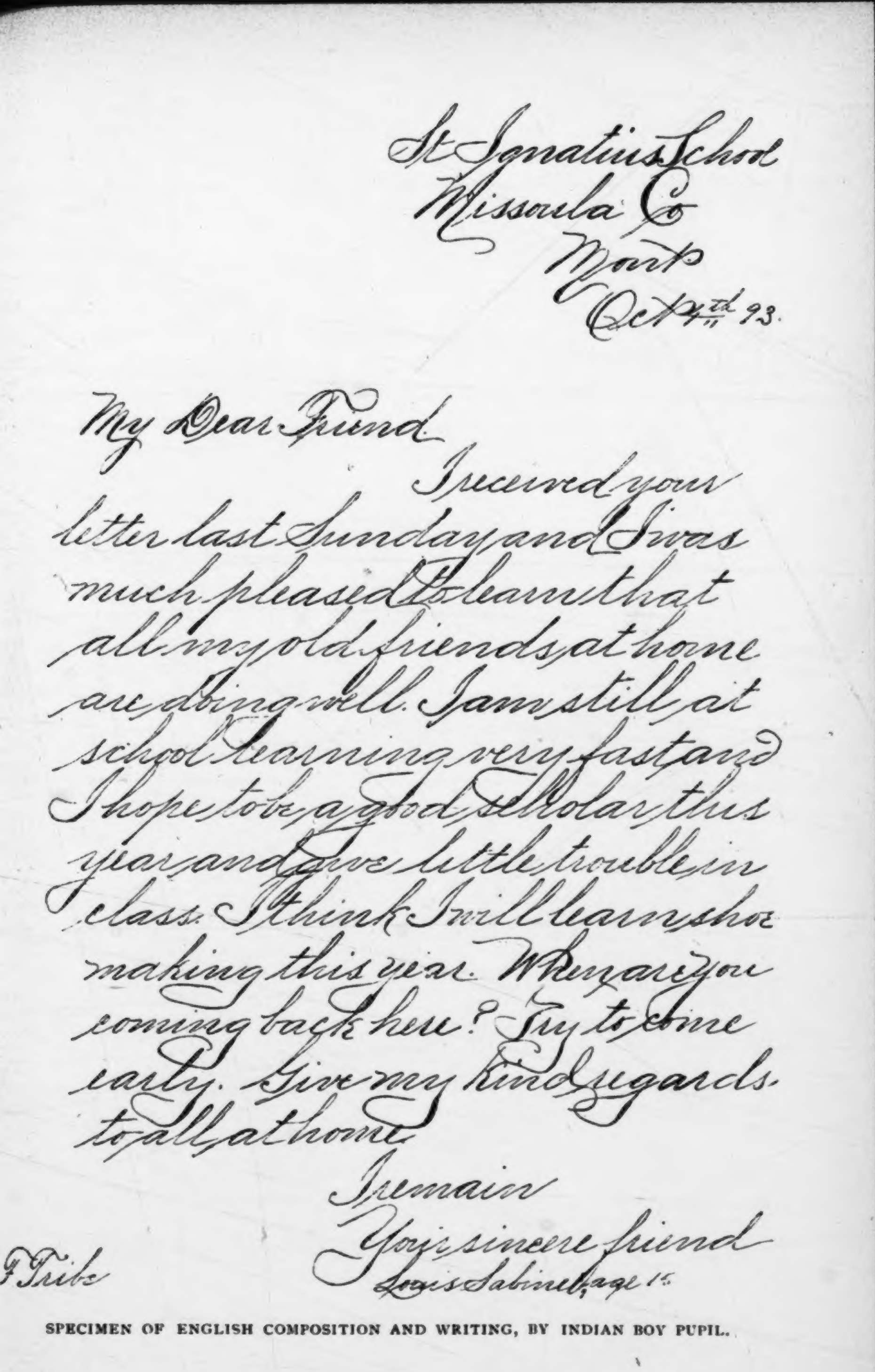
My Dear Friend.

I thought I would write you a few lines, telling you that the schools have re-opened. All the boys spent a happy vacation and enjoyed themselves very much indeed. but they are glad to go back to class again, where I hope to learn more than I did last year. I think I shall learn saddle-making this year, it is a fine trade. Are you coming back this year. Hoping you are well.

I remain
Your loving friend
Ignatius
Age 13

Spokane tibe

SPECIMEN OF ENGLISH COMPOSITION AND WRITING, BY INDIAN BOY PUPIL.



St Ignatius School
Missoula Co
Mont
Oct 4th 93.

My Dear Friend

I received your letter last Sunday and I was much pleased to learn that all my old friends at home are doing well. I am still at school learning very fast and I hope to be a good scholar this year and give little trouble in class. I think I will learn shoe making this year. When are you coming back here? Try to come early. Give my kind regards to all at home.

I remain
Your sincere friend
Louis Sabinel, age 15

F Tribe

SPECIMEN OF ENGLISH COMPOSITION AND WRITING, BY INDIAN BOY PUPIL.

have been the principal instruments in securing for the Mission schools this favorable measure.

There are at present in the boys' department 120 Indian youths. They are trained and taught by a corps of able and experienced teachers and assistants, presided over by Father J. Rebmann, the present Superintendent of the schools and Superior of the Mission.

We have stated above that a well conducted industrial boarding school when located in their midst, is not only the best means to civilize the young Indian generation, who are directly benefited by it, but also the best way to improve the condition of the adult Indian, so far, at least, as he is capable of being ameliorated. St. Ignatius Mission affords a clear proof of this. Here the grown-up Indians, men and women, can be seen striving to follow as best they can the examples of industrious civilized life daily set before them. Their dress and manners as well as their food; their dwellings, though but poorly furnished they be; their dairies, their meadows, their fields, their kitchen gardens, their little strawberry patches and orchards, are all so many and unquestionable proofs of what we state, since many of the old people were never given any direct instruction in all such matters. Their practical knowledge about many of these points was acquired by them simply from what they saw others do.

Some twenty-five years ago, and for a good while thereafter, we never saw at the Mission one single Indian mother who, instead of carrying her babe in her arms, did not more or less torture into shapelessness and deformity the feet and toes of the little thing by packing him about tied up in a kind of a purse, or small buck-skin sack attached to a board, and this strapped to the mother's back. To-day the Indian mother who still clings to the savage custom is the exception.

We may still further illustrate this point by an amusing occurrence that happened here to the writer over twenty years ago.

Excessive droughty weather had dried up the little and precarious water supply of the Mission farm, and destroyed the crops two years in succession. To remedy the recurrence of a like misfortune in the future, it became necessary to look for another water source that would be unfailing and abundant at all seasons. Though not deemed feasible at first, a rough survey of the ground convinced the Fathers that the needed supply could be brought on to the field from the main stream. With an instrument of primitive construction, a ditch was soon surveyed and staked out, and as many Indian men and women as were willing and able to go to work, were put to do the digging. Old chief Antelee was made a kind of foreman, with directions to keep order and watch his people at work. One day, the old chief went up to the head of the ditch, and on coming back looked at the line of stakes running along the rising bank. He stopped, looked and looked back and ahead several times, and grew very sullen. Then going straight to the Father: "Loló," said he, "this work is all *itenemús* (useless): water does not go up hill," and he made all hands quit.

Happily, the greatest portion of the ditch to the top of the bank had been excavated, and but little more work was required to have the water reach the troublesome spot. This being done, the old chief was told to come along to the head of the ditch. The gate was opened and old Antelee walked ahead of the water. When he came to the spot where he thought the ditch was going up hill, and saw the water following him as rapidly as at the head, the old man commenced to shout, dance, and skip about as if actually crazed with joy. From that on, there were not a few calls from old Indian farmers to be shown the way that water would go to their fields; and several of them afterwards, all by themselves, brought out ditches to irrigate their little farms.

We shall now briefly mention a special and most important addition made quite recently to the educational work carried on at St. Ignatius.

FATHER AND SONS, ST. IGNATIUS MISSION.

KINDERGARTEN, ST. IGNATIUS MISSION.

Indian Kindergarten.

Some two years ago a new departure was added to the Industrial Boarding School at St. Ignatius. It consists of a nursery school or kindergarten for little papooses from two years upward. This new departure is another step in the right direction, and, perhaps, the most important. Screened from the touch and blighting influences of barbarism, nurtured and reared up in the very lap of civilization from their babyhood, the young Indians are thus placed on the same level with the most favored members of the human family, and when grown up, being trained by such a process, they can have very little of the Indian left in them except the skin and color. However, skin and color were never, that we know, particular factors of civilization or the contrary. It is not practically possible to do more, or begin earlier to improve and elevate the condition of the red man.

The Indian nursery school or kindergarten was started by way of experiment, and not without misgiving at first, considering the infinite care and painstaking it required. Over two years' experience has demonstrated it to be not only a wise and practical measure, but also a very successful one. The little papooses are healthier, stronger, and greatly improved in their physical condition, and the average rate of mortality among them is considerably less. The Indian mothers are delighted to see their little ones the object of the thousand and one little cares and attentions bestowed upon them by the Sisters. Thus, they themselves in turn receive numerous practical lessons from all they see and observe, and learn to look after and care for the health and comfort of their children.

The Ursuline Nuns are in charge of this nursery school and well indeed do they acquit themselves of the motherly task of fostering these Indian tots, nearly seventy in number, of all ages from two years upwards, committed to their love and keeping. The Department making no allowance for children under four years, the kindergarten has to look elsewhere for maintenance and support of the little ones below that age.

We cannot part with the schools of St. Ignatius without letting the reader know and placing on record what has been said by others in their commendation. But of this in the next chapter.

CHAPTER XX.

HON. GEORGE G. VEST, UNITED STATES SENATOR, AND CATHOLIC METHODS OF EDUCATING THE INDIAN RACES AS EXEMPLIFIED AT THE ST. IGNATIUS INDUSTRIAL BOARDING SCHOOLS.

The Honorable gentleman whose name heads this paragraph was, in 1883, one of the members of a special Committee appointed by the House of Representatives of the United States to visit the Indian Reservations of the West. He visited St. Ignatius Mission and the Bitter Root Valley, in his official capacity, during the month of September of the same year. His appreciation of the methods and details of the system followed by the Fathers and Sisters in educating and civilizing the Indians will best appear by quoting his words in the United States Senate, May 12, 1884.

"In all my wanderings in Montana last summer," said the Senator, "I saw but one ray of light on the subject of Indian education. I am a Protestant—born one, educated one, and expect to die one—but I say now that the system adopted by the Jesuits is the only practical system for the education of the Indian, and the only one that has resulted in anything at all."

Then, making his own the words of another Senator (Mr. Dawes of Massachusetts), who had said that the reason of the success of the Jesuits with the Indian was that they devoted their whole lives to the work, he confirms the statement by referring to Father A. Ravalli, whom he visited at "his little room" at St. Mary's, and who, though bed-ridden for some years, was still administering to the wants of the Indians.

"This man's whole life," continues Senator Vest, "was given up to the work, and what is the result? To-day the Flat-Heads are one hundred per cent. in advance of any other Indians in point of civilization, at least in Montana. Fifty years ago the Jesuits went among them, and to-day you see the result . . . . the only ray of light I saw on the Flat-Head Reservation at the Jesuit Mission schools, and there were boys and girls,—fifty boys and fifty girls." The Senator enters here into the details of the industrial and school-room training given to the boys and girls by the Fathers and Sisters in charge of their respective departments. "We had a school examination there," continues the Senator, "lasting through two days. I undertake to say now that never in the States was there a better examination than I heard at that Mission, of children of the same ages with those that I saw there." After referring to the different industries in which the children are trained, "I asked the Father in charge," adds the Senator, "to give me his experience as an Indian teacher, and to state what had given the school its remarkable success. He said it resulted from the fact that they trained both the boys and the girls. Here is the whole of it in a single sentence. I call the attention of the Senators who are interested in the question to this singular point,—when a class graduates in the male school, a class also graduates in the female school. From the fact that the boys and girls are both educated, by their similarity of tastes and by their advance in civilization, they become husband and wife, and as soon as that took place the Jesuits and the Agent would build them a little house, break up a piece of ground, and the single couple became a nucleus of civilization and of Christianity. You must educate both sexes in order that the one shall support the other, in order that they may go out to battle against barbarism hand in hand; and until you do it, it is absolutely money thrown away to take either sex and undertake to educate them separately. The Jesuits have the key to the whole problem. They have learned it by actual experience, and the result is shown to-day. Let any Senator take the Northern Pacific Railroad and get off at Arlee, and go to these missions, and he will see farms with cattle upon them, he will see Indians cutting logs, carrying them to saw-mills, getting out planks, and putting them up into houses with their own hands. He will see them attend mass regularly."

Touching upon the subject of day-schools for Indians, Senator Vest says: "I saw not one day-school in the eleven tribes that we visited in Montana where the Indians had learned a solitary thing. As the Senator from Kansas said here to-day, and that part of his speech I heartily approve, 'the only attendance at these day-schools is on ration day.'" "It is utterly impossible," the Honorable Senator continues, "to educate the Indian if you let him go back to his family each day. Indians are utterly averse to the idea that a boy should work. It is right enough for women to work. They are made to work. Old Arlee, the second chief of the Flat-Heads, abused the school to me and denounced it, and I found his objection to it was that he sent his boy over there and the Fathers put him to work in the field. In other words, as he said to me, 'I did not send my boy there to be a squaw.' He did not intend him to be degraded by any manual exercise at all. It is perfectly evident, that with all such prejudices, such feeling in regard to sustaining one's self by actual labor, it is simply impossible to do anything for these people, or to advance them one single degree until you take their children away."

But what is the Senator's opinion on taking the children thousands of miles away from their country? "I would not take them off to the States," says Senator Vest, "where they would acquire ideas which are alien to Indian life. The

Jesuits, I repeat, have found the secret of the whole system, and that is the boarding schools and industrial schools upon the Reservations, where the children are taken, and where the parents are permitted to see them."

Subsequently, in the same debate, Mr. Vest said: "In regard to educating both sexes, and in boarding schools, let me say a word to the Senator from Massachusetts. I do not speak with any sort of denominational prejudices in favor of the Jesuits. I was taught to abhor the whole sect. I was raised in that good old-school Presbyterian Church that looked upon the Jesuits as very much akin to the devil. But I say now, that if the Senator from Massachusetts, the Chairman of the Committee on Indian Affairs, will find me any tribe of Indians on the continent of North America, that approximates in civilization to the Flat-Heads, who have been under the control of the Jesuits for fifty years, I will abandon my entire theory on the subject. I say that out of the eleven tribes that I saw—and I say this as a Protestant—where they had had Protestant missionaries they had not made a single solitary advance toward civilization, not one; and yet among the Flat-Heads, where there were two Indian Missions, you find farms, you find civilization, you find Christianity, you find a relation of husband and wife, and of father and child scrupulously observed. I say that one ounce of experience is worth a ton of theory at any time, and this I say, and I know it."

Thus spoke the Senator in 1884. In July, 1890, while the Indian Appropriation Bill was under discussion in the United States Senate, Hon. Geo. G. Vest spoke again, as follows (we quote from the *Congressional Record*, July 25, 1890): "My opinions, from personal observation, and not theory, are fixed upon this question. I say that the Jesuits have succeeded better than any other persons living in the education of these people, and I say this with every prejudice, if that be the proper word, against the Jesuits' organization, against the Society of Jesus; I say this as a Protestant, an educated Protestant, and, I trust, as a representative Protestant, and I know what I say to be true. I have seen the system which is denounced by the Commissioner of Indian Affairs in operation. I simply accept results." Thus Hon. Senator G. G. Vest about the Mission's Schools.

We shall now proceed with what there still remains of the local history of the Mission.

CHAPTER XXI.

ST. IGNATIUS MISSION, CONTINUED.—REV. JAMES RAZZINI VISITS THE INDIAN MISSIONS OF THE ROCKY MOUNTAINS. BRIEF OF HIS HOLINESS PIUS IX TO THE INDIANS OF ST. IGNATIUS.

In 1873, Very Rev. P. Beckx, the Father-General of the Society of Jesus, bestowed on the Missions of the Rocky Mountains a mark of his special affection. He appointed Father James Razzini to visit this part of the Lord's vineyard, with a view to encourage the Missions, and to devise such means as a personal inspection of the field might suggest, toward the furtherance and success of the work. He visited first the Missions in Idaho and Washington, reaching St. Ignatius by the close of July. He was favorably impressed with the country and the labors of the missionaries, and soon after his return to Europe, the Fathers in the Rocky Mountains were comforted, in their rather cheerless ministry, by encouraging words from the Father-General himself and by the arrival of new laborers, who were sent to their assistance at the suggestion of Father Razzini.

This favor, bestowed on all the Indian Missions of the Rocky Mountains by the Father-General of the Society, was followed two years later by another, a most special one, conferred on the Indians and Mission of St. Ignatius by His Holiness himself, Pius IX.

Hearing from the missionaries, how the Vicar of Christ was the object of relentless persecution at the hands of the revolutionists of Europe, and Italy in particular, these savages of the Rocky Mountains conceived the idea of conveying to him by letter their sympathy, not less than their fidelity and attachment to all his teachings and his sacred person. They also accompanied their letter with such little presents of skins and curios as their condition and poverty would admit. The Holy Father was delighted at these manifestations of love and devotion from these children of the forest, and deigned to express his gratification and pleasure by addressing to them, under date of March 8, 1875, a Brief, of which the following is a faithful rendering.

"*Beloved Sons, Health and Apostolic Benediction.*

"While reading your letter we seemed to be carried back to the apostolic times of the Church, when faith and charity were so flourishing, as to unite the faithful in one heart and one soul. Nothing, indeed, could have given us greater pleasure, intensely grieved as we are every day by the defection of many, who, infatuated by the love of novelty in things and opinions, turn their attention from the truth, and fond of fables, go in search of teachers for their 'itching ears.' But if these unhappy mortals wander away from the path of truth, you in very deed do seek after and follow it, clinging with so much fidelity and affection unto this chair of Truth, whence the light of the Gospel goes forth to you. Yet, the falling away of some among your brethren from their vocation, which you deplore, shows that you also are subject to temptation. But, it is necessary that it should be so, since man's life upon earth is a warfare, and the fidelity of the just is not proven but by the ordeal of temptation. Be firm, therefore, in the faith you have received, and turn the very temptation into a source of profit and merit, a task which certainly will not be difficult for you, if with a willing ear you listen to the teaching and faithfully follow the advice of your missionaries, who are united with our Apostolic Vicar, and through him also with us, by the closest bond of faith and charity. The constancy maintained by you, despite the example of erring brethren, renders the manifestations of your good will the more acceptable to us, and makes truly precious those gifts, the fruit of your industry, which you were pleased to send us in token of your filial affection.

"We have been especially delighted with the help of your prayers, which, in union with the supplications of all the faithful, can alone obtain that Divine aid so much needed by the Church, everywhere harrassed by persecution, and not less demanded by the disturbed condition of the nations throughout the world. Continue, therefore, in your prayers, beloved sons, that you may escape the dangers of perversion; pray perseveringly for us and the whole Catholic community, that, propitiated by your supplications and those of all His people, the most merciful God may, at last, grant us peace in these our days of so much trouble. We implore in your behalf the manifold gifts of the Holy Ghost, in token of which, and as a mark of our paternal love, we most affectionately impart to you all, beloved sons, and to each missionary in particular, our Apostolic Benediction.

"Given at Rome, near St. Peter's, on the 8th day of March, 1875; in the twenty-ninth year of our Pontificate.

"PIUS PP. IX."

No words could express the joy of these poor people, when they were told that the Holy Father had received their letter and little presents, and had himself sent a letter and his blessing to them. Runners were at once sent out in every direction to bring the good tidings and to gather all the Indians at the Mission, for the day on which the Apostolic Brief would be read to them from the altar. They came from far and near, and the Holy Father's words sank deep into their hearts. The event was one never to be forgotten by the Indians, and, as it were, marked for them a new era.

CHAPTER XXII.

ST. IGNATIUS MISSION, CONTINUED.—INVENTIVE RAPACITY OF INDIAN AGENTS. AGRICULTURE AND MATERIAL PROSPERITY OF THE INDIANS ON THE JOCKO RESERVATION, ETC.

The Right Rev. Bishop O'Connor speaks of the "heartless and inventive rapacity" of Indian Agents, and we might give a number of examples of both kinds of rapacity, the heartless and the inventive. We here present only one of the latter.

When boats commenced to run on the upper Missouri River, the annual supplies for the Indian Missions in Montana were shipped from St. Louis to Fort Benton, free transportation being offered by several of the steamboat men, personal friends of Father De Smet. The goods were then transported over the natural mountain roads to their respective destinations by Mission teams. Having one year at St. Ignatius no wagons that could be ventured unrepaired on that long, rough trip, and the Brother who could make the necessary repairs being disabled by sickness, application was made to the Agent for the loan of two large government wagons, not in use at the time. The favor was granted, and good Brother Magri with some Indians and the Mission teams started for the Agency, which lay in his path. He there found the wagons ready, and heavily laden, besides, and was told by the incumbent that, as the teams were to pass by Deer Lodge and had no load going, he thought the Fathers would not object to his availing himself of the occasion, to take some freight of his own to that place. The Brother, though not a little surprised at this proceeding, could not remonstrate. He did what he was asked to do by the Agent, and hauled the man's freight to Deer Lodge. The cattle were known by their brand, a conspicuous cross, as the Mission teams all along the road, over which they had passed already several times. A year or so later, whilst on his way to Helena to purchase some supplies, the Father in charge of St. Ignatius met a well-known Montana gentleman, who spoke to him thus: "Why, sir, ere this, no one could have dreamed that you Fathers at the Mission were in with the rest, to rob the poor Indian." Being as yet quite green about Indian Agents' ways, the Father was at a loss to understand the meaning of the gentleman's allusion. A few words of explanation, however, soon threw light on the subject. It was the first intimation the Father had of the occurrence, and from that date, we have never ceased to marvel at and admire the "inventive rapacity" that had so cleverly turned the cross to its advantage, using it as a blind, to pass off, as Mission stuff, what was nothing less than Indian plunder.

Besides the three nations designated in the Hell's Gate Treaty of 1855, as the Confederated tribes of Flat-Heads, Pend d'Oreilles and Kootenays, the Indian community of St. Ignatius includes representatives also of several other tribes. These are a number of Kalispels, called also Lower Pend d'Oreilles, some Colville Indians, a few Spokanes, Nez Perces, Blackfeet and some Crees. The four languages spoken by these Indians, that is, the Selish or Kalispel, the Kootenay, the Nez Perces and Blackfoot, have no more affinity with one another than the Greek and Hebrew have with English. How so many of the Indian tribes of the Rocky Mountains, living so closely and often intermingling with each other and so much alike otherwise in their habits, can be so radically different in their tongues, is a problem that no ethnologist, so

INDIAN FARMER—ST. IGNATIUS MISSION.

far as we know, has as yet been able to explain satisfactorily. We need not state, that this language difficulty has ever been a most serious impediment in the way of efficient missionary work among these people, and is the obstacle which renders the Indian Missions in the Rockies most arduous.

The Indians of this reservation are grouped into several little centers or villages. The principal one is the Mission proper, which we have already described. At the southern extremity of the reservation, near and around the Agency, are located the Flat-Heads, who removed thither at the time of the Garfield treaty, and who quite recently, as previously related, have been joined by the others of their brethren under Charlot.

For the special benefit of the Indians living in this vicinity, a chapel was here built by the Fathers a few years ago. It is a frame building, 28 by 75 feet. The corner stone was blessed by Archbishop Charles Seghers on his last visit to western Montana, but the edifice was not erected until some time later. The chapel was blessed and dedicated under the title of St. John Berchmans, August 4th, 1889, by Right Rev. J. B. Brondel, Bishop of Helena, assisted by Father D'Aste, S. J., who was at the time Superior of St. Ignatius, of which the new station and chapel are a dependency.

We may here mention a little occurrence that filled the cheerful soul of the Archbishop with mirth to overflowing. He was examining with Father Cataldo a group of Indians who were to be confirmed, when, among others, one, an elderly Kalispel, was noticed, who had been confirmed on the first visit of the Archbishop. "But you, my friend, have received the Holy Ghost already," said the Archbishop to the Indian, whom he recognized. "Yes, Great Black Robe," said the Indian, "but I lost *him*: he got drowned crossing the river." The poor man was neither irreverent nor joking: he expressed himself as best he knew how, and simply meant to say that, while swimming across the Pend d'Oreille River, the little medal, given to all the Indians to remind them of their

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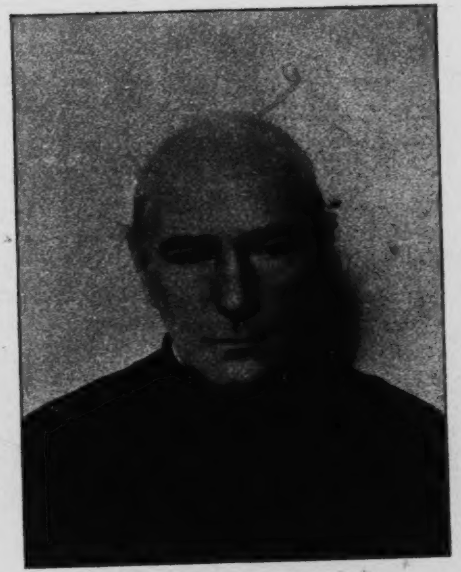
confirmation, had been carried off his neck by the water, and he was anxious to have it replaced by another.

Recently the Fathers have opened here also a branch school for the accommodation of the Indian children living in this settlement and unable to attend the central school at St. Ignatius. Father Philip Canestrelli is in charge of this missionary station, and these poor, simple Flat-Heads are far from even dreaming, that he who is to-day their spiritual guide, and who works so zealously to teach them the rudiments of Christianity, had been singled out as worthy to succeed a Cardinal Franzelin in the Divinity chair of the Gregorian University at Rome.

Another Indian village, with also a chapel, but no resident missionary, lies at the northern extremity of the reservation, and occupies the little valley of Dayton Creek, about midway on the west side of Flat-Head Lake. It is composed chiefly, we might say exclusively, of Kootenays, a band of thriftless and lazy Indians, considerably addicted to gambling and drinking, and rather loose in their morals. Some of these poor creatures spend their time lounging around the white settlements, where whiskey can be found and a filthy living eked out, thus bringing all the others of the tribe into disrepute. Ignace, their chief, is a good, upright, steady man, and esteemed by all who know him, but his authority is frequently disregarded by some of his wards. Father Canestrelli, and other Fathers before him, have worked hard to lift this band of Indians from barbarism, but, thus far, only partial success has attended their efforts.

Clusters of Indian cabins can also be seen at Crow Creek; at "the foot" of the Lake, as they call it; at the mouth of the Jocko, and in other parts of the reservation. The number of these Indians, all told and Charlot's band included, is close on 1,900 souls. The Mission records of baptisms and burials for the last eight years, that is, from 1884 to 1891, give 521 births as against 467 deaths among these people. Whence appears, rather than a decrease, a slight increase in their number.



REV. PHILIP CANESTRELLI, S. J.

The following additional items, which are culled from the official reports of the Indian Department, will give our readers some further information of the actual condition of these Indians and their advancement in civilization.

In 1886 sixteen Indian families purchased from the Geneva Nursery, New York, at their own expense and cost of transportation, a number of young fruit trees, such as plum, apple and cherry, which they planted out in little orchards. In the spring of the following year, 1887, an agent of the House of L. L. Mann & Co., nurserymen of St. Paul, Minn., delivered to thirty more Indian families on this reservation invoices of young fruit trees to the aggregate amount of $932, the orders having been filled for cash on delivery. (Report Commissioner Indian Affairs, 1887.) It is well to add here that the first orchard on this reservation and one of the first in Montana, had been planted by the Fathers at St. Ignatius some twenty years previous.

According to the official report of 1890, there are on this reservation some 200 farms, from eight to one hundred and sixty acres each, enclosed and cultivated, making an aggregate of over 9,000 acres of land under cultivation.

The Indians own severally some 10,000 head of cattle, 5,000 head of horses, 1,200 head of swine and from 5,000 to 6,000 fowl. The crop raised by them in the same year, was estimated at 45,000 bushels of oats and 40,000 bushels of wheat. They also raised a good vegetable crop, potatoes, turnips, cabbage, onions, etc. A number of these Indians live in comfortable houses and some have good barns and outbuildings for the care of agricultural implements. (Indian Commissioner's Report, 1890.)

Among the live stock owned by these people is to be counted a herd of tame buffalo, which may be seen grazing in the Mission or Siniélemen Valley. The herd numbers some forty head, all sprung from two calves which were captured on the buffalo plains in our own days, about twenty-four years ago by Indian Samuel. But for the many head occasionally sold for beef, and butchered, this band of buffalo would be to-day considerably larger.

CHAPTER XXIII.

ST. IGNATIUS MISSION, CONCLUDED.—THE FOUNDERS OF THE MISSION. DEATH OF FATHER JOSEPH MENETREY, S. J. BROTHER VINCENT MAGRI. CLOSING PARTICULARS FROM REV. A. KUHLS.

We shall now briefly refer to some of the Fathers and Brothers who have been engaged at one time or another in advancing the temporal and spiritual welfare of the Indians at St. Ignatius.

Father Adrian Hoecken and Father Joseph Menetrey, as already stated, were the founders of the Mission. The former is still living and his present home is at St. Gall's Church, Milwaukee, Wisconsin. We have before us a letter of his, dated November 14, 1891, where the good Father gives us a number of references for our work. The letter is written in a clear, even, legible hand that is surprising in a missionary of Father Hoecken's age.

Father Joseph Menetrey was in charge of the Mission for a number of years at different periods, and here, April 27, 1891, he went to his rest. He was born in the Canton of Friburg, Switzerland, November 28, 1812, and entered the Society of Jesus, September 29, 1836. Some ten years later, he offered himself for the Indian Missions in the Rocky Mountains, and sailing for America by way of Cape Horn, landed in Oregon, August 13, 1847. From St. Paul's, Oregon, he passed successively to other Missions in Idaho, Washington and Montana, working zealously and success-

LAYING CORNER STONE OF NEW CHURCH, ST. IGNATIUS MISSION.

fully among the Colville, Blackfoot and Flat-Head Indians. Although in every Indian Mission where he labored, may still be seen monuments of his zeal, industry and endurance, judgment day alone can reveal to mankind all the hardships and all the merits of Father Menetrey's missionary life in the cause of the red man.

As will appear in the second part, Father Menetrey was the first pastor of Frenchtown, and for several years ministered to the spiritual wants of our Catholic people scattered over the Hell's Gate valley. In the fall of 1874 he came to Helena, and was for three years one of the resident Fathers attending this Mission, visiting, as his special missionary duty, the Boulder, Missouri, Crow Creek and Gallatin valleys with other outlying stations.

The last years of his apostolic life were devoted to the good people of Missoula, where he built up a flourishing congregation. Here his health commenced to fail, and some time later, compelled him to retire from all active missionary duty. The saintly man now betook himself to St. Ignatius, quietly to prepare and wait for the summons that should bid him "enter into the joy of the Master," in whose vineyard he had truly "borne the burden of the day and the heats" for nearly half a century. The summons came, and the good and faithful servant went to the Lord, as stated above, April 27, 1891, being the Feast of Blessed Peter Canisius, whom Father Menetrey had ever cherished as his special patron. His funeral was attended by a large concourse of Indians, about 1000 of them receiving holy communion that morning for the repose of his soul. He was called by the Indians "Pel Lemené." These people, as said already, have no "r;" Pel stands here for Pere, and the euphony of the language made Lemené out of Menetrey.

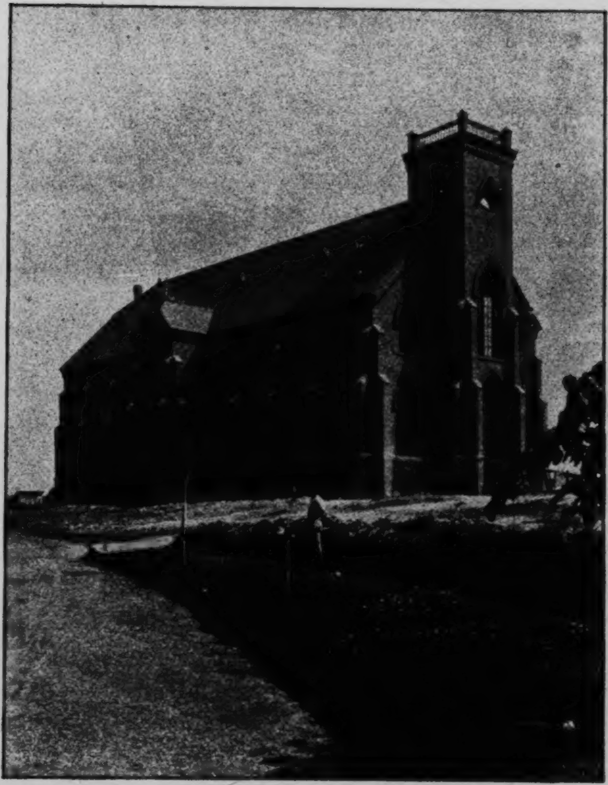
After the founders of the Mission, those of the Fathers who have labored in missionary duty at St. Ignatius at one time or another were L. Vercruysse, G. Gazzoli, J. Giorda, J. Caruana, U. Grassi, J. Vanzina, A. Ravalli, P. Tosi, J. M. Cataldo,

J. Bandini, the writer, J. Guidi, A. Diomedi, L. Van Gorp, A. Folchi, A. Parodi, J. D'Aste, Ph. Canestrelli, and other later arrivals.

Of the Coadjutor Brothers who took an efficient part in founding or carrying on this and other Missions in Montana, two, W. Claessens and Joseph Specht, have already been mentioned. To these must be added Brother Vincent Magri, who, as we have seen, came to St. Mary's in 1844. He was a skilled mechanic, and a considerable part of his life on the Missions was spent at St. Ignatius, where he had charge of the saw and flouring mills, and where he was a great favorite with the Indians. An occurrence connected with this good Brother's death is worth relating.

There lived at this time at St. Ignatius an old Kalispel Indian by name Quilquilzoḿ, which means "white bones"; thus called, perhaps, because of his complexion, which was as fair as any white man's could be. We have never seen a nobler mien and a more prepossessing appearance than this old Indian gentleman's, whose manners were also remarkably polite and refined. The innocent goatee-like appendage on his chin was the only beard we ever saw on an Indian. He spoke his native tongue with grace and remarkable clearness, and was, in consequence, of no little service to the Fathers in the study of the language. He was a man of great piety, pitching his tepee always close to the church, or from whence he could see it, and he would always give the distance between two points by the number of Rosaries he was in the habit of saying in going from one to the other. The Fathers employed him in the capacity of catechist, to lead in prayers, watch over the children and the like, things he dearly loved to do.

While fishing one day at the foot of Flat-Head Lake, some twenty-eight miles from the Mission, all of a sudden he saw something that seemed, as he said, to take with his breath his very soul away from him. He dropped his line, and off he started for the Mission. On entering the room of the writer he said abruptly: "I saw Sinze Chitas." *Sinze* stands for



NEW CHURCH, ST. IGNATIUS MISSION.

Brother, and *Chitas* for left-handed. This was the Indian name of Brother Magri, who, a little over a year before had been sent to the Cœur d'Alene Mission in Idaho, where he was residing at this date. "I saw him," continued the old man, raising his eyes and pointing with his hand to the sky, "riding in a most beautiful thing." The only description which he could give of the "thing" was that it resembled a chariot, and was exceedingly beautiful, the like of which he had never seen in his life.

We did not know what to think of the good Indian's story for several days, until the news came announcing the Brother's death, which had occurred June 18, 1869, at Lewiston, Idaho, 300 miles away from St. Ignatius. By comparing dates, the conclusion seemed evident that, the Master of the vineyard had rewarded His faithful servant's many and toilsome tramps over the mountains in His service, by giving him a glorious chariot ride to Heaven.

The following, with which we shall bring the local history of St. Ignatius Mission to a close, is from the pen of Rev. Anton Kuhls, a highly esteemed clergyman of Kansas, who, in 1887, accompanied the Right Rev. Bishop J. B. Brondel in his annual visit to St. Ignatius.

"Traveling on the Northern Pacific Railroad about 150 miles west of Helena, the Capital of Montana, you reach a small station named after one of the great missionaries of this region, Father Ravalli. You travel through one of the most picturesque sections of the Rocky Mountains, crossing the famous iron trestle 226 feet high and several hundred feet in length. Being in the company of Bishop Brondel of Helena, I was favored with a novel sight. Arriving at the station as early as 6 a. m., crowds of Indians on horseback were found awaiting the arrival of the Bishop, and immediately escorted him, in their peculiar fashion, to the Mission. The inexpressible happiness which beamed from their faces told more plainly than words their devotion to the church and their love for her representatives. The country around the Mission is one of the most beautiful to be found in America. Had we a Dante or a Virgil, there they would live, to gather inspiration for their epics. It must be seen to be appreciated and I will not attempt a description, through fear of marring the picture's sublime beauty.

"When the Bishop arrived at the church, though still early in the morning, nearly the whole tribe had gathered there to greet him. They had erected an arbor of evergreens extending some distance from the entrance of the church. In this arbor they knelt in files on each side of the pathway, and received the Bishop's blessing as he passed on to the church to celebrate mass for his dear and simple children of the forest. The mass being ended, the Fathers prepared to hear confessions. All day the church was crowded to overflowing with brown forms, wrapped in blankets, patiently waiting their turn at the confessionals, and three Fathers were kept constantly busy until eleven o'clock at night. The next day being Sunday and the Feast of St. Ignatius, from five o'clock a. m., until seven at night the church was almost constantly crowded with Indians. The whole tribe partook of the Bread of Angels. Never and on no occasion during the twenty-five years of my priesthood have I witnessed devotion so pure and simple as I did on this Feast of St. Ignatius.

"During the afternoon the Indian children, nearly 200 in number, gave an exhibition in the open air in the presence of the whole tribe and a great number of white visitors. Their exhibition would have been a credit to any white school in the States. Besides mere book learning these boys and girls learn useful trades and all domestic duties. The girls' school is conducted by the Sisters of Providence, and never have I seen a school where the heart and spirit of the teacher is so visibly and tangibly imprinted upon the whole being of their pupils as in this one.

"We were given a most touching proof of Indian generosity. During the celebration of high mass Bishop Brondel stated that the Holy Father would celebrate this year his Golden

Jubilee and that all his children would offer to him presents as tokens of their love. He made use of but three sentences, which were made known to the Indians through an interpreter, the Rev. Father Cataldo, and a scene followed that my pen can never describe. As soon as the mass was over and during the greater part of the afternoon the poor Indians, wrapped in their blankets, as poor as the poorest of God's creatures, came one after another into the Bishop's presence, placing at his feet offerings so various, so numerous, so unique and with such child-like simplicity, with love and hearty affection, as to move us to tears. One poor old woman brought a string of wild carrots and bitter roots, gathered for her own support, volunteering to fast herself that the Holy Father might enjoy a meal. Another pulled off her ear-ring, still another her breast-pin. A young girl of eighteen sacrificed her only ornament, a beautiful belt. Pipes, knives, fancy cases and a hundred other things continued to swell the pile before the Bishop. Besides all these they brought $800 in cash as a final offering. Considering all the articles and the value the Indians placed upon them, I doubt if a single congregation of Americans will ever bring such a sacrifice as these children of the woods. May God bless St. Ignatius!"

We add here in parentheses that with the exception of the jubilee offering, all the rest described by the Reverend visitor takes place every year on the feast of the Mission's Patron Saint.

And now with the same wish and prayer of Rev. Father Kuhls, we part with St. Ignatius Mission and the Indians of the Flat-Head reservation, and pass on to give the history of St. Peter's, the third Mission established in Montana.

CHAPTER XXIV.

ST. PETER'S MISSION.—THE BLACKFEET INDIANS. FIRST MISSIONARY WORK AMONG THEM. THE FATHERS O. M. I. FATHER NICHOLAS POINT, S. J. DIFFICULTIES ATTENDING THE ESTABLISHMENT OF THE MISSION, ETC.

The object of this Mission was to save and civilize the Blackfeet, who were in the early days one of the most numerous and most powerful Indian tribes of the Rocky Mountains. Their country was that part of the Northwest lying between the eastern slope of the main Rockies, about the 46th to the 49th parallel, and included between the 29th and 30th degree of longitude west from Washington.

This region is an immense expanse of rolling prairies, with scarcely any timber. It has but a few insignificant clusters of mountains, the principal ones being the Bear Paw, the Belt and Judith Mountains, the Little Rockies, and further north, the Sweet Grass Hills. Here and there can be seen detached elevations rising abruptly from the general level of the surrounding plains. Some of these elevations, called Buttes in Montana, now oblong, now square, now round in shape, are not only a natural curiosity, but a puzzle as well to geologists. The country is coursed and watered by the Missouri, the Milk River, the Sun or Medicine River, the Marias, the Teton and a number of smaller streams. It was the home of the buffalo, where they roamed and swarmed in herds of thousands in our own day. Within the last twenty years, however, the greed and wantonness of modern civilization has, to the exception of some stray head, utterly destroyed this noble king of the prairies.

The Blackfeet nation is composed of three principal groups or families, having different names, but all speaking the same language. These are the Blackfeet proper, called in their language Siksikána; the Piegans and the Bloods, the latter being called in their tongue Kaenna and the former Pikáni. The Siksikána, or Blackfeet proper, had their home on the border lands between British America and the United States. When the boundaries were defined, this band of Blackfeet found themselves across the line on British soil, where they have been residing ever since.

This portion of the Blackfeet nation is now evangelized by the Oblates, M. I., who do missionary work in British America. These men of God, by their missionary spirit, have brought into the fold and formed into fervent Christian communities, a large number of the wild Indian tribes along the Saskatchewan and the Mackenzie Rivers and throughout the northwestern Territory of British Columbia. Father A. Lacombe, O. M. I., the apostle of that country, has been among these northern tribes now some forty-five years, and in the whole of British America there is to-day no missionary more famed and more revered than he.

We leave the Siksikána, or the Blackfeet proper, where they now belong, in the good hands of the Oblate Fathers; and from this on, wherever the name "Blackfeet" occurs in our history, it will apply principally and almost exclusively, to that branch of the nation living in Montana, that is to say, the South Piegans.

Besides the Blackfeet, two other tribes, the Gros Ventres and the Assiniboines, live in this region. These two nations, by some wrongly ranked among the Blackfeet, occupy the central part of the country described above, and lying mostly, between and along the banks of Milk River and the Little Rockies. They speak each a language of their own, and are different both in language and in other respects from the Blackfeet and from all the other Indian tribes of the North. There seems to be no doubt that the Gros Ventres sprung originally from the race of Rapahoes roaming over the plains of New Mexico and along the Platte and Nebraska Rivers;

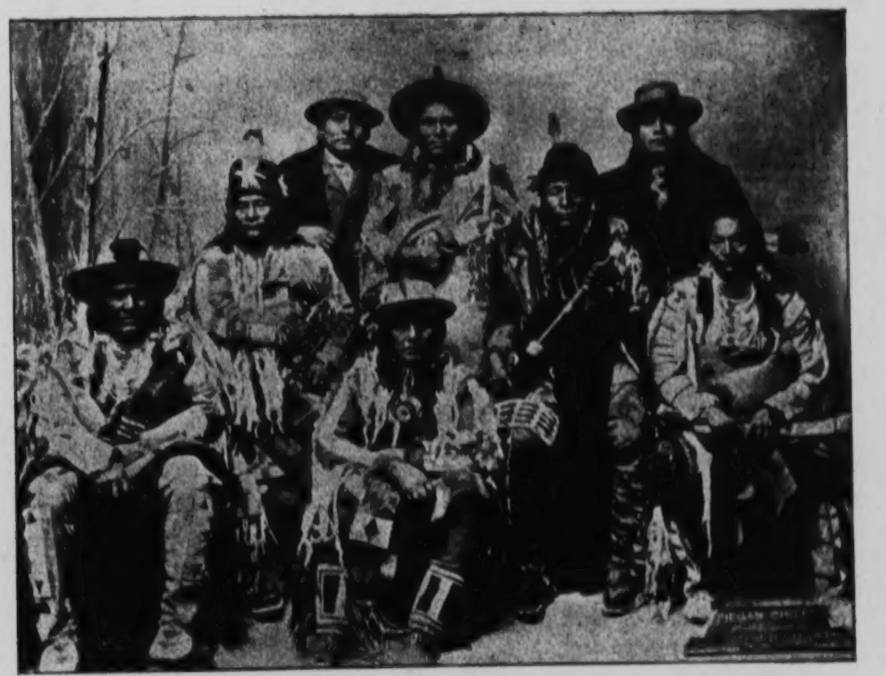
"whence," says Father De Smet, "a century and a half ago they migrated to their present home."

The Assiniboines are a branch of the Sioux or Dakotahs, whose language they also speak. They are the Sioux of the "Mountains," *Assini*, in their tongue, standing for mountains or rocks, and *Boines* for Sioux. They separated themselves from the rest on account of a squabble between two women, the wives of the two great chiefs. A buffalo, relates Father De Smet, was killed, and each of the two women persisted in having the whole heart of the animal for herself. From words they came to hair-pulling and blows, using also in their rage nails and teeth. The two great chiefs had the weakness to take up the part of their better halves, and separated with their followers in lasting discontent, and from that time the two tribes have been at war.—For many interesting particulars about the Assiniboines, we refer the reader to Father De Smet's *Western Missions and Missionaries.*

Father Nicholas Point, who spent the winter of 1846–7 among the Blackfeet and Gros Ventres, gives some interesting details of these people. "The Gros Ventres of the plains," says Father Point, "have the advantage over the others in being more adroit, more docile and courageous, but they are most strongly attached to their superstitions." And again, "If the Gros Ventres were less importunate, I would willingly entitle them the Flat-Heads of the Missouri. They have something of their simplicity and their bravery."

"The Pikáni or Piegans are the most civilized, but the most noted thieves. If they can rob adroitly and in large value from an enemy of their nation, they never fail to do so. Not seldom even friendly tribes were the victims of the thieving propensities of these Indians, whom no reason," says Father Point, "could induce to refrain from robbery.

"The Bloods are well made, of fine blood and generally less dirty; while the Blackfeet proper," says the missionary, "are said to be the most hospitable. Such," continues Father Point, "are the most prominent traits of these four nations,



PIEGAN CHIEFS.

Running Crane. White Grass. Tail-Feathers-Coming-Over-The-Hill. Young Bear Chief.

so long at war with almost all their neighbors, and sometimes among themselves."

Among these polygamous tribes the faithlessness of a married woman was treated after a very peculiar manner. Should any of the wives, were it but once, prove untrue to her liege lord after being married to him in accordance with tribal usages, she is forthwith and inexorably dismissed. Not, however, without a conspicuous and lasting reminder of her misdeed. As an evidence to the whole tribe of both her guilt and repudiation as well, she is sent away minus her nose, this on her dismissal being cut off with a knife by her offended lord.

It is to be observed that with the red man of the Northwest the nose is his Ego, or the expression of one's whole personality, an Indian always pointing to, and touching significantly the tip of his nose whenever he speaks of himself. Hence the nasal circumcision would seem to carry more meaning than one at first would imagine. Should the unfortunate and noseless creature marry another man and prove faithless to this as to the first, her second dismissal is marked by the amputation of one or both of her ears.

Barbarous as the custom must appear, it shows none the less in its own way how much the marriage tie is respected even by savages addicted to the grossest polygamy.

God forbid that we should advocate the adoption of the cruel method by civilized peoples. Still, we cannot help thinking, that its introduction might prove, for both the sterner and weaker sex alike, a decided improvement on much of the divorce legislation of some of our so-called cultured communities. Although some such mutilated, noseless, and earless beauties could be seen among those Indians, the case, from the report of the missionaries, was one of rare occurrence. The sanction was effective, and restrained alike not only the unfaithfulness of the wild woman, at which it was directly aimed, but indirectly also the lewd covetousness of the wild man.

Father Point estimated the number of these Indians at the time he was among them, about 1,000 lodges or 10,000 souls. "This," says Father Point, "is not half what they were before the small-pox was introduced among them." And of the whole number, "the women constitute more than two-thirds if not even three-fourths." This inequality, so baneful to morals, was the result of their continuous warfare with neighboring tribes. The greatest obstacle in the way of their conversion to Christianity was polygamy, to which these Indians were always grossly addicted. "Those who among these savages call themselves great men, would listen wholly to us," wrote Father Point, "could we but make terms with them on the article of plurality of wives."

But notwithstanding, they were all anxious to have Black Robes permanently established in their midst, and "every returning spring," wrote Father De Smet, "they send pressing invitations to that effect." It was not until 1859 that a permanent Mission among them was established. Its foundation, however, may be said to have been laid by Father Nicholas Point as early as 1846, while Father De Smet, even previous to that date, had opened and prepared the way, about which we now pass to relate.

Father De Smet, on his return trip to St. Louis in 1840, had met some of the Blackfeet along the Missouri River, and one of the head men of the nation, with all his family, had been baptized by him at St. Mary's on Christmas day, 1841, as was mentioned in the history of that Mission. Later on Father De Smet visited this nation and baptized among them a number of children.

On one occasion while on a missionary excursion to these people he was treated to a bit of real, live romance, not less amusing than surprising. He had addressed through his interpreter a gathering of those savages, who sat on the side of a hill, the chiefs and nobles on the ridge and the common crowd below, all attentive to his instruction. When he had ended, one of the chiefs came down to shake hands with him, saluting him in very good English, and telling him at the same time that he had a rather poor interpreter. "These people," said the Blackfoot chief, "are deeply interested in what you have been preaching to them, but your interpreter has not put it before them in the right way." "But you, sir, please, where did you learn English?" asked Father De Smet, amazed and bewildered with astonishment. "In Ireland, faith," replied the Blackfoot chief. Then the droll and venturesome Irishman went on to tell his story. He had wandered to the border settlements of the Northwest, and there had become too fond of drink, when he fell in with an old friend who was trading with the Indians, and who now took him along to save him from whiskey. He conceived a liking for the red skins and had lived among them ever since. In a war with some hostile tribes he had distinguished himself and had been made a chief. "After that," said he, "I married a squaw as well as I could where the sight of a priest was not to be had, and I have five papooses, whom I baptized myself as well as I knew how, but I'd like your Reverence to do it all over for me, and do it well this time."

Father Nicholas Point, who had been recalled by the Superiors to the Indian Missions of Upper Canada, whilst on his way thither, passed through the Blackfeet country and spent the winter among these Indians, his headquarters being at Fort Louis, a trading post of the American Fur Company located a few miles below Fort Benton. The object of his spending the winter there was to instruct these Indians and test their dispositions with regard to the establishment of a permanent Mission in their midst.

"Among the different camps there is a species of emulation," wrote Father Point to Father De Smet, "as to who will have the Black Robes, or, rather, the Mission, on their lands. Concerning this article I have decided nothing; I have only stated that, in case a Reduction were formed, the Mission would be built in the locality, which would afford the greatest advantages to all the tribes taken collectively."

During the few months he was in their midst, Father Point, by his mildness and perseverance, accomplished wonders. He visited the different bands, spending with each several weeks, and being a skilful artist won the hearts and good will of the chiefs by painting their portraits. He gave daily three instructions or catechetical lessons, one to the men, another to the women and a third one to the children. Having translated by the help of an interpreter the prayers into Blackfoot, he taught them both to the children and to the adults, and all seemed eager to memorize them and recite them in common. The Sign of the Cross seemed to take their fancy in a most special manner; "there is scarcely any camp among the Blackfeet in which the Sign of the Cross is not held in veneration and practised," wrote Father Point.

The veneration in which these Indians held the Sign of Christianity became so well known among the whites, that even non-Catholics would learn how to bless themselves when they had to travel through the Blackfeet country, where no one's life was safe from the attacks of those savages. All knew that the Sign of the Cross would prove their best protection; and we could tell more than one instance of non-Catholics having been spared their lives, simply because they crossed themselves conspicuously when on the point of being slain.

While among them, Father Point performed and recorded in due form, 667 baptisms. "All were in such dispositions that only one word on his part," says the missionary, "would have been necessary to enable him to baptize, with their consent, all the children, from the largest down to those of only one day old, which the mothers brought him of their own free will. I could have baptized a number of adults," wrote Father Point, "they seemed even to desire it ardently; but these desires were not yet sufficiently imbued with the true principles of religion." There seemed to exist among these savages a persuasion that when they had received baptism they could conquer any enemy whatsoever. The courage and happiness of the Flat-Heads seemed to have impressed the Blackfeet with this belief. "This explains," says Father Point, "why some of these wretches who seek only to kill their neighbors, were the first to petition for baptism."

Many of these people appeared to be also under the impression that the Black Robe could cure all bodily ailments and even make the earth quake and the thunder roll at his pleasure. The Gros Ventres brought to Father Point one day a hump-back and another individual who was very short-sighted that he might cure them. It was no easy matter to make them understand that, to work such cures was not in the power of the Black Robe, who could heal the soul but not always the body. There occurred by this time in the land of the Gros Ventres a severe earthquake shock, and directly, the rumor went abroad that the Father was the cause of the earth's trembling and sickness, and that it was an indication that the dreaded small-pox was about to return into the country.

Several traits of Divine justice against some who showed themselves less docile to the counsels of the missionary, contributed greatly to work a change in the minds and hearts of a number of these Indians and dispose them to receive the faith. The Father refers to a dozen of persons stricken down by sudden death, either in their lodges or in war, at the moment they were straying most widely from the right path. Father Point left Fort Louis for the Upper Canada Missions in the spring of 1847, and from that date until several years after, these neophytes remained entirely abandoned.

In the meantime some Protestant preachers made an attempt to occupy the field left unguarded by the departure of Father Point, and started a Mission of their own at Fort Benton. But they soon became aware that their services were not wanted by the Indians, and having disposed of some of their books and other effects to Father Hoecken, they left the country.

In 1858, at the suggestion of Father De Smet, Mr. Vaughn, who at this time was U. S. Agent over these tribes, is reported to have forwarded to the General of the Society of Jesus, a petition in behalf of these Indians, entreating and beseeching that missionaries might be sent to them. The establishment of a permanent Mission among the Blackfeet had now been fully determined upon, and Father Nicholas Congiato, the Superior of the Missions, assigned Father A. Hoecken to begin the work. He arrived among these Indians in April, 1859. During the summer months the Father followed their camp, moving about from one place to another and looking up a suitable site on which to establish the new Mission. He picked out a spot on the Teton river, just close to where the town of Choteau is to-day, and the Butte, but a short distance off, received as the landmark of the Mission site, the name of Priest's Butte, which it still retains to the present day. Upon the site selected Father Hoecken and Brother V. Magri built three small log houses. In the latter part of October of the same year, the two were joined by Father C. Imoda, who had also been assigned to this field.

During the winter the Fathers occupied themselves in learning the language and teaching a few Indian boys.

The site, however, was not considered to answer the purpose, and another one was chosen March 13, 1860, on the banks of Sun River, where also a couple of log cabins were constructed. On August 9th followed a suspension of operations, by order of the Superior, Father Nicholas Congiato. During this temporary intermission, Father C. Imoda, with the Brother, was ordered to St. Ignatius Mission, while Father Hoecken returned to the States.

The following year Father Giorda and Father C. Imoda, with Brother Francis DeKock, were destined to labor in this field. They were directed to proceed to Fort Benton, pass there the winter studying the language and administering to the spiritual wants of the whites, half-breeds and Indians in that vicinity, and select in the meantime a suitable site for the permanent location of the Mission. Once located, the new Mission was to be called after St. Peter the Apostle;

the name having been chosen by Father Congiato out of respect to the Very Rev. Peter Beckx, who was at that time the Father General of the Society of Jesus and had approved the work. The Fathers arrived at Benton on the 25th of October.

Toward the end of February, 1862, Father Giorda, while on his way with his interpreter to visit the Gros Ventres, met with quite an adventure. He fell in with a band of warriors of Bull Lodge's camp, one of the chiefs of the tribe, and both he and his companion were made prisoners. The latter, however, managed to escape. The marauders not only took away from the missionary, horses and provisions, but stripped him of everything he had on his person to his undergarments. No sooner had the savages taken from him the cassock, than the red-flannel under-shirt he had on, caught their fancy, and this last piece of his wardrobe the Father had also to surrender to his captors. The one, however, to whose lot fell the red tunic, was considerate enough before putting it on himself, to give the missionary in exchange part of his own habiliment, whose wealth was in its scantiness and the nature of which could hardly be described. It is stated that the thermometer at the Fort marked at the time forty degrees below zero, and in his clotheless condition good Father Giorda came near freezing to death. He managed, however, to make his way to the presence of Bull Lodge, who, on hearing that he, who stood before him in such non-apparel and half frozen, was a Black Robe, handed him a buffalo skin for a covering. A few hours later horse and saddle, together with some of the other articles, his cassock, breviary and a pair of blankets, were restored to the Father, but he was not permitted to remain in the camp.

The rest of the Gros Ventres nation, on hearing of the ill-treatment of the Black Robe at the hands of some of their young men, sent their excuses to the Fort, and expressed a desire to be visited by the missionary. Father Giorda was soon again on his way to the tribe, who were then all camped on the banks of Milk River. The Father arrived among them on the 10th of April, and met at first with considerable opposition on the part of some of the chiefs and influential men of the nation, who seemed unwilling to have their children baptized. Soon after, however, better counsels prevailed. Father Giorda said the first mass on the spot April 13th, which was Palm Sunday, and baptized on the same day 134 children.

During the summer both Father Giorda and Father C. Imoda with two Brothers, Francis DeKock and Lucian D'Agostino, scoured the country in search of a suitable site for the Mission, and a favorable spot was finally selected on the banks of the Marias. Soon after, however, many of the Indian chiefs manifested a great dislike to the locality, and insisted with Father Giorda to have the Mission established along the Missouri, where there was plenty of good land for them to settle upon, and where, as was their intention, they could go farming. To comply with their wishes, Father Giorda, with Father Menetrey, who but a few months before had come to join the Fathers on this field, started off again to explore the country and look up another site in the direction that was preferred by the Indians. What was deemed a good and desirable place was found February 14, 1862, a little above the mouth of Sun River, the present site of Fort Shaw, and there the Mission was located. Some log cabins were also constructed, and a number of Indians took up land and settled all around, on the spot or in the immediate vicinity.

In August, 1864, Father A. Ravalli, and in November of the same year Father Francis X. Kuppens, came to join the little missionary band at St. Peter's. Some time later, good Father Giorda had here a very narrow escape from drowning. He was crossing the Missouri on the ice one evening toward dark, when the icy crust gave way under his feet. Instinctively, in the act of sinking he spread his arms, which caught on to the ice beyond the break, and kept him from being carried off by the swift down-stream current. He remained thus suspended by his arms, head and shoulders above the ice, the current forcing his lower limbs against the nether surface of the crust. In this most critical position he shouted for help to his companions, two Brothers and a Blackfoot Indian, who were still within hearing distance. They hastened to his rescue, but found it impossible to reach him, the ice giving way under their feet as they attempted to move toward him. Upon this, the clever Indian advances as far as the ice will bear him up, and by the means of a long lariat brings the Father out, saving him from what seemed inevitable death. Realizing that after God, he owed his life to that Blackfoot, Father Giorda made on that occasion a vow to devote the rest of his days, should his Superior allow him, to the salvation of the Blackfeet tribes.

CHAPTER XXV.

ST. PETER'S MISSION, CONTINUED.—TEMPORARY CLOSING OF THE MISSIONS. EVENTS AND INCIDENTS OF THIS PERIOD.

In 1863 had begun what may be called the gold digging period of Montana, gold having been discovered in paying quantities at Gold Creek, Bannack, Alder Gulch, and shortly after, at Silver Creek, Last Chance, and other places. This brought into the Territory a large influx of whites, who flocked to the new Eldorado from the west, east, and south in search of the precious metal. In the winter of 1865, occurred a wild stampede of these miners to some imaginary gold fields that were supposed to be in the Sun River country. It was during a spell of bitterly and intensely cold weather, of one of the most severe winters ever experienced in Montana, and many a brave but unfortunate miner had ears, nose, hands or feet frozen. The Fathers threw the Mission open to all in need of shelter or assistance, and their timely care and attention, together with Father A. Ravalli's medical skill and devotedness, saved on that memorable occasion both limb and life of many sufferers. The hard winter had been preceded and was followed by excessive dry summer weather, which utterly destroyed, three years in succession, all the crops of the Mission and its vicinity. The Indians became so disheartened in consequence, that they all left the place in disgust. This led also, once more, to the removal of the Mission, and to its location on the east side and at the foot of the Bird Trail divide, its present site.

The sudden and large influx of whites into a country which the Indians claimed as their own, and of which, up to this time, they had exclusive possession, could not but bring up difficulties and frictions between the two races. The Indians, very naturally, became dissatisfied and grew more and more restless every day; and this restlessness and dissatisfaction broke out occasionally in acts of open hostility on the part of some detached bands of their men, who fell upon small groups of miners, prospectors, teamsters, and travelers, and committed, here and there through this country, a number of depredations and murders. The whites, by turn, retaliated, and thus on both sides innocent persons were frequently made to suffer for some one else's crimes, and many a harmless white and many a peaceful Indian fell victims to this lawless retaliation. One of these unfortunate reprisals occurred at this time of our history in the northern part of Montana, where four peaceful Indians were murdered by white people. Shortly after, a band of Blackfeet warriors killed three whites in revenge.

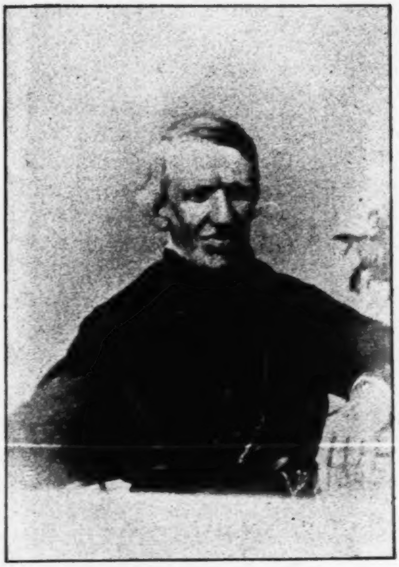
From this date on, that is, from the Fall of 1865 to the Summer of 1869, matters seemed to grow worse, the Blackfeet becoming more hostile and aggressive. The highway to Fort Benton, particularly, became infested with marauding bands of Indians bent on plunder and murder. It is asserted that during the Summer of 1869, fifty-six white people were killed by different war parties in ambush. The murder of Malcom Clark at the mouth of Prickly Pear canyon, 25 miles from Helena, on the 23d of August of that year, brought things to a climax, and culminated in what is styled in the history of Montana, the "Piegan War of 1869–70," and in the slaughter on the Marias, January 23, 1870, by Colonel Baker and his command, of 233 Indians, 50 among them being women and children.

That the position of the Fathers at the Mission could not have been a very pleasant one at the beginning of the trouble, can easily be surmised, and though no real personal danger was apprehended by the missionaries, still, the repeated manifestations of the pent-up feelings of hostility on the part of the Indians against the whites, were not reassuring. The killing in the spring of 1866, of the three whites referred to above, had taken place not a great distance from St. Peter's, and, a few days after, the situation was still more accentuated by one of the hands employed at the Mission, John Fitzgerald, being shot dead, on April 6th, almost within sight. In this state of affairs, Father Giorda, the General Superior,—perhaps, as some afterward thought, somewhat unduly alarmed by this last occurrence,—did not think it prudent nor safe for the Fathers to remain at their post. He therefore, on the 27th of April, 1866, called all the members of that little community over to the west side, and St. Peter's Mission was thus temporarily closed.

In the summer of that year Father Giorda was succeeded by Father Grassi and in the fall, as will be related in the second part of this work, the Helena and Virginia Missions were opened. How to provide for both the whites and the Indians with so few laborers on the field, had now become a very serious problem. To make both ends meet as best could be done under the circumstances, St. Peter's Mission was attached to the newly established one of Helena, whence the Blackfeet Indians were to be attended by Father C. Imoda, who was shortly after assigned to this duty. Later on, during a short period of uncertainty as to whether the Mission would ever be re-opened, Father Menetrey was sent to St. Peter's to settle and wind up its temporal affairs, and remained there from the fall of 1867 to the summer of 1868. The uncertainty about the Mission having been dispelled some time after, by positive instructions received from headquarters for its continuance, in the fall of the same year, 1868, Father Gregory Gazzoli was sent to explore the situation and remained at St. Peter's until the following summer. His report was unfavorable to the re-opening of the Mission, at least for the time being, and thus the Blackfeet tribes continued to be visited from Helena.

Father C. Imoda went to them about once a year, and each time spent in their midst several months. In one of his annual visits, that of the winter of 1868, he found the Bloods dying in numbers of the small pox. He stayed among them during the scourge, and baptized on that occasion 172 members of the tribe. These excursions were never without some of the many hardships and trying incidents that usually spiced missionary life among the Indians. While on one of these expeditions he and his companion, Father Gazzoli, were left on foot in those wide and wild northern prairies, several times, and without a bite to eat, thieving bands of Indians having taken away from them, provisions, horses and all.

In the earlier days of the Mission some of the Fathers, for want of other clothing, wore unmentionables of buckskin, and not unfrequently it was with them a serious and difficult task, how to guard and save during the night from hungry Indian dogs, prairie wolves and other like keen-scented animals, not only the few provisions indispensably needed in the journey, but even the tempting wardrobe. On the way from Fort Benton to St. Peter's Mission, Father Menetrey woke up one morning to find himself *à sans-culotte.* Either his mount, a clever government mule, that had fared poorly during the day, or some coyote, equally hungry and not less clever, had



REV. GREGORY GAZZOLI, S. J.

quietly nibbled from under the tent and made a meal during the night of the poor Father's garments.

This part of the country appears to have been a rather in-auspicious one for Father Menetrey. Overtaken by a blinding snow-storm on another occasion, he lost his way, and traveled around Square Butte the whole night in his own tracks. When the daylight came, the storm had partially abated, and taking now his bearings he discovered, to his amazement, that a whole night's journey had not brought him one step nearer to the Mission, which he reached late that evening completely exhausted.

Later on, he was called one day to marry a couple at Sun River. After the ceremony, when about to sit down to breakfast with the married couple and invited guests, his horse that stood tethered to a post near the cabin, got itself loose. Father Menetrey, who knew all the good points about a horse, knew well also the bad ones of his mount, a black of mixed pedigree and of spirits rather independent. Once freed of his rider, the animal did not seem to care much to have him on his back again; he would take to the prairie at the first chance, and being once at large, to escape being pressed again into service, he was tricky and cunning to provocation. Some one now volunteered to go and tie up his horse; "Never mind," said Father Menetrey, "you will not likely be able to catch the rascal; I go myself and shall be back directly." On hearing his master coming, the clever beast trotted off a short distance ahead, and then stopped to nibble at the tempting bunch grass before him. On the Father's coming up to him, off again a little ways ahead trotted the rogue. This performance was kept up and repeated over and over again all the way back to the Mission, a distance of twenty-two miles. It is unnecessary to add that by the time of his arrival, late that night, Father Menetrey was considerably jaded, both by the long walk and still more by the longer fast, not having had a morsel to eat from the evening before.

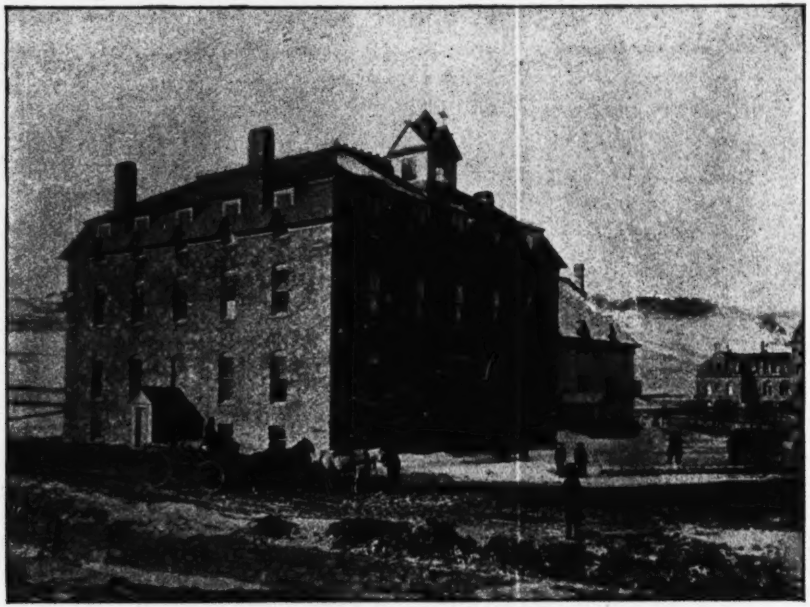
CHAPTER XXVI.

ST. PETER'S MISSION, CONTINUED—RE-OPENING OF THE MISSION. FATHER PHILIP RAPPAGLIOSI, S. J.

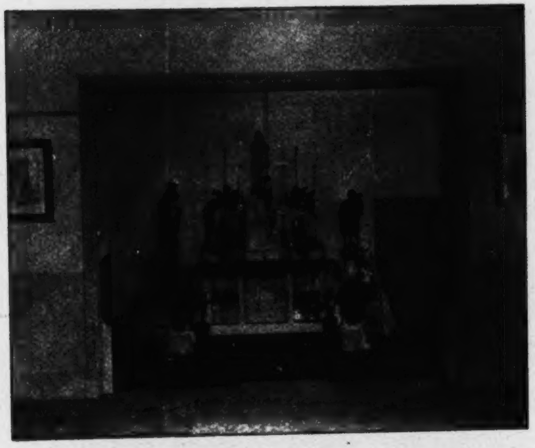
In the spring of 1874 the Mission was re-opened, and Father C. Imoda, who had always been partial to it, and had persistently advocated its re-opening and continuance, was put in charge. At the start he had as his companions only two Brothers, Francis DeKock and L. D'Agostino. In July of the same year he was given an assistant in the person of Father Philip Rappagliosi, and some two years after, Father Joseph Guidi was added to the number.

The mention here, for the first time, of Father Philip Rappagliosi, brings to our mind a little incident of the serio-comical kind that occurred when the Father, just arrived from Europe, was passing through Helena on his way to one of the Indian Missions on the west side. The tale may as well be told here in parenthesis, as it will relieve somewhat the dullness of these pages. And as we had more than our share in the adventure, we can also vouch for the accuracy of its particulars.

Father Rappagliosi was to start on the coach for the west side early in the morning, and called to take leave of the writer, who had passed the night at the Sisters' Hospital close by, to watch and take care of a gentleman who was unfortunately too well known, not only for his rank and condition, but also for his drinking propensities. While on a spree, the man had been brought up to the Sisters' Hospital, and to keep him there until he was sobered up, the Sisters were directed to take the patient's garments beyond his reach, and lock the door from the outside on both, the patient and the nurse. Late in the night, our charge seemed to feel very kindly, and repeatedly begged us not to sit up on his account, but to retire and have some rest. The reply was, that we



INDIAN BOY'S SCHOOL, ST. PETER'S MISSION.



INTERIOR OF BOYS' CHAPEL, ST. PETER'S MISSION.

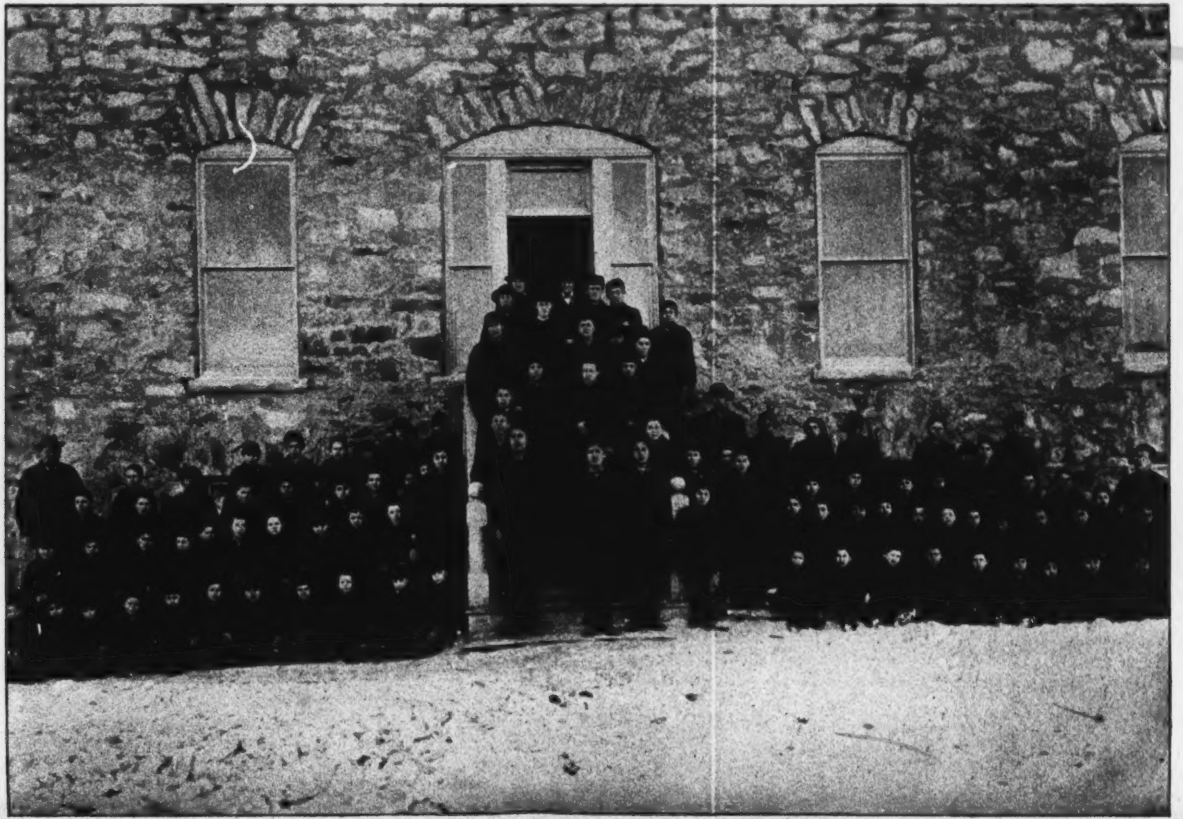
should do so as soon as he himself had gone to sleep. Some time after, he was, to all appearances, sleeping soundly as a top. We then wrapped ourselves in a blanket, and lay down on a lounge that the Sisters had kindly brought into the room early in the evening.

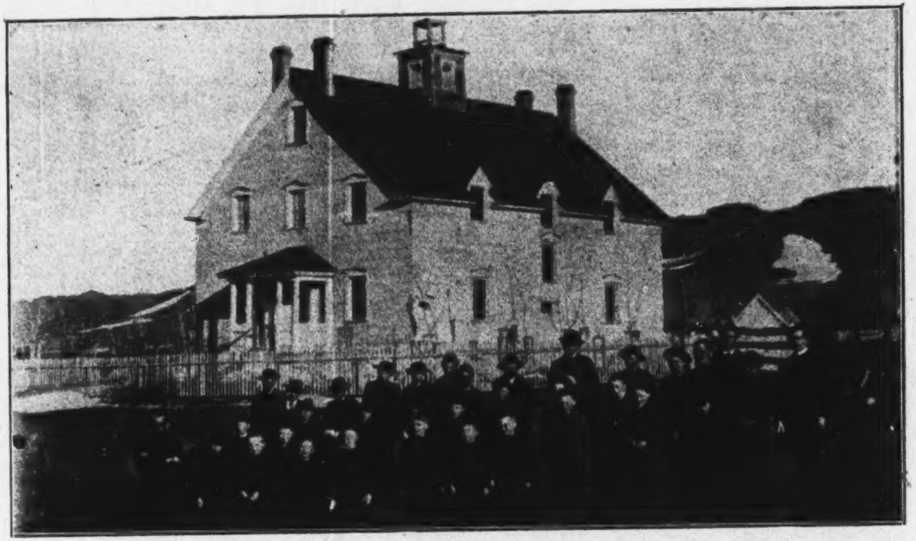
About daylight there came a knock at the door; it was one of the Sisters, showing Father Rappagliosi to our quarters for the night. As soon as the door was unlocked and but half opened, the Sister noticed at once what the nurse had not as yet discovered; and asked, very inquisitively, what had become of the patient. "There he is," answered we, "pointing to the bed, where, a couple of hours or so before he had been left, as we thought, fast asleep. But true enough, to our great surprise and chagrin, our charge was no longer there. By a natural impulse we went to turn up and feel the bed-clothes, to guess by their warmth the time the patient could have made his escape. This made our situation still more un-enviable, and seemed to accentuate the grimness of the joke, as it was soon reported that the Father had been shaking the blankets, to find his man. What had become of our patient we could not tell, exactly; but had somebody been on the streets between two and three o'clock A. M., he could have seen a rather strange sight, a red-flanneled ghost, moving along in a certain direction; and had he followed the flitting shadow some distance, he would also have come upon inmates frightened out of their wits, and their dwelling as well, by the ghostly apparition. It was now time for the Father to go and say mass; he looked for his shoes and they too had disappeared. It was winter and there was snow on the ground. The Sisters came kindly to his assistance, and supplied him with the loan of a pair, to cross over to the house. Shortly after mass, the part hero of this adventure and Father C. Imoda had to go down town on some pressing errand, and the first question they were asked, by the first gentleman they met, was: whether they were not out after some shoes, at so early an hour in the day. "You need not hide it, Fathers," added the gentleman, grinning, "it is too rich for anything, and is already all over the town." It was reported during the day that somebody had run away with the priest's clothes and that they had to be blessed before they could be used again. Some time in the afternoon, a very polite colored gentleman called at the Fathers' house, leaving a nicely done up parcel and a card. They were the missing shoes of the writer, with the thanks of the gentleman who had had the use of them, and who had quietly escaped by one of the windows, as soon as the green nurse had gone to sleep. From that date we thought it a rather disagreeable task to watch a sly, cunning toper.

Returning to our subject, Father C. Imoda had acquired a proficiency in the Blackfeet language, and knowing it better than did any of the other missionaries, he composed a small grammar and dictionary for the use of future laborers. From the very first, he had taken the greatest interest in the welfare of these savages, and now he resumed with new zeal and fervor the work of their conversion. But in the meantime new difficulties had sprung up.

The rapid settling up of that part of Montana by the whites, had induced the Government to restrict the territory of the Blackfeet tribes, and, as a consequence, those Indians were now placed on a reservation some sixty miles away from the Mission. Their reservation, besides, had been confided by the U. S. Government to the ministry of Protestants, and the natural result of this was a great opposition on their part to the Catholic missionaries. The case was about the same with the Gros Ventres and Assiniboines, whose new reservation was a great distance off from that of the Blackfeet and from the Mission as well.

In spite of all this, earnest and faithful missionary work among these Indians was done by Father C. Imoda and his companions, Father Philip Rappagliosi, and, some time later on, by Father P. P. Prando. To instruct them, to baptize





WHITE BOY'S SCHOOL, ST. PETER'S MISSION.

their children, to assist their sick and dying, the Fathers followed these restless wanderers from place to place, and shared by turn, month after month, now one, now the other, all the hardships of Indian nomad life. But although their ministry was not without some gratifying results, the fruit did not seem to correspond with the labor; and owing to the peculiar difficulties that beset the work on all sides, and above all, polygamy, to which, as already stated, these tribes were grossly addicted, the prospect of converting these savages to Christianity had been most discouraging.

By this time, however, a remarkable change became noticeable, a change the more surprising as its beginning was sudden and most unexpected. Could it be accounted for by mere natural causes? Perhaps the true reason may be found in what we now proceed to relate. On the 7th day of February, 1878, in the Milk River country, near Fort Belknap, died Father Philip Rappagliosi, the apostle of the Blackfeet. His death, though natural, was as mysterious to all appearances as it was untimely. This youthful and saintly missionary had frequently been advised not to expose his health as much as his zeal prompted him to do, especially as the Indians did not show themselves disposed to become Christians, on account of polygamy. He would reply: "Some one's life was to be exposed and even sacrificed for the conversion of these Indians." Before setting out on his last missionary tour among the Piegans and half-breeds on the Marias River and in the Milk River country, he embraced all his religious brethren and said to one: "Dear Brother, should I return no more, pray for the peace of my soul." He did not return. In a message to his brethren at St. Peter's Mission he expressed his opinion that grief, rather than disease, would bring about his death; grief that those for whose conversion and salvation he had devoted himself, showed themselves so careless and indisposed. His life apparently had not availed to move their hearts, perhaps the sacrifice of a life might accomplish the object. He made the offering of it, which seemed to be accepted, and he died an unknown, yet a voluntary martyr for the salvation of the Blackfeet. The noticeable change alluded to above dated from the very time that the saintly soul of Philip Rappagliosi passed to a better life.

We here reproduce from the Helena *Herald* of February 18, 1878, the obituary notice of the departed missionary, containing, as it does, some interesting particulars of his life, last sickness and burial. This obituary was written by Major R. C. Walker, U. S. A., an esteemed citizen of Helena, who, in the summer of 1875 had kindly given Father Rappagliosi, while in the city, several lessons in the English language.

"The first sacred rites ever solemnized in Helena or Montana since its organization upon the funeral of a Priest of God, were yesterday celebrated in the Church of the Sacred Hearts, in honor of the interment of the remains of the Rev. Philip Rappagliosi, S. J., a young priest only thirty-seven years of age. The occasion was rendered doubly affecting by the delivery of a touching sermon by the Rev. Father Palladino, on the Gospel of the day, which contained the parable of the house-holder who had gone out early in the morning and at the third, the sixth, the ninth and eleventh hour to provide laborers for his vineyard. He alluded to the deceased Father as one who had been called at the early age of fifteen, and who, after a devoted and zealous priesthood, had as early given up his life as a martyr for the salvation of souls, and as one of the few spoken of in the Gospel who had undoubtedly been chosen.

"Philip Rappagliosi was born at Rome, September 14th, 1841, of respectable parents. He entered the Society of Jesus on the 28th of September, 1856, and completed his studies in Divinity in the Roman College under Father (now Cardinal) Franzelin, and was afterwards Professor of Rhetoric in the same institution: was ordained Priest at thirty years of age, and soon afterwards was sent to the Indian Missions in the Rocky Mountains, and reached Helena about Christ-

REV. PHILIP RAPPAGLIOSI, S. J.

mas, 1873, where he remained a few days and then continued his journey to St. Mary's Mission, in the Bitter Root valley, where he soon mastered the Flat-Head language, and was able to converse and preach in that tongue while exercising his ministerial duties among those Indians. From there he was sent in June, 1875, to St. Peter's Mission among the Blackfeet.

"During his missionary labors among this nation he learned their language also, and from this field he was called to his reward from a rude hut in a camp of half-breeds on Milk River, Montana, about fifteen miles from Fort Belknap. During his last illness, which continued twenty days, he was attended by Father Decorby, O. M. I., who came down to visit him from the Cypress Hills, about eighty miles distant. From the hands of Father Decorby he received the last sacraments, and died about eight o'clock on the evening of February 7th, 1878, surrounded by his faithful followers, whose care and kind attention to the dying priest were all that sorrowing friends could administer.

"The remains were brought to Fort Benton by Henry Brooks, who had attended the Rev. Father with a parent's care throughout his illness, and were received by the citizens of Benton with every mark of respect, and mass was said there for the repose of his soul by the Rev. Father Imoda, at the residence of Mr. T. C. Power. Thence they were conveyed by private vehicle, under charge of the Rev. Father Imoda, assisted by some other friends, to St. Peter's Mission, where a rest was had for the night and mass said next morning. From thence the remains were transported by private conveyance by Mr. Thomas Moran to Helena, where they arrived, under charge of the indefatigable Father Imoda, at one o'clock yesterday morning. A number of Catholic gentlemen, supposing the remains would arrive by coach, and desiring to pay all possible honor and respect to the deceased Father, went out on the stage road on Saturday with a hearse and carriages for that purpose. No honor was deemed too great to be offered in respect to the honored dead.

"The many sacrifices in the short life of this young priest, from the day he left a loving father and mother to the self-abnegation and compulsory fasts among the Indians of the Rocky Mountains, would make an offering so acceptable in the sight of God that few would have the grace to emulate it, and so pure that the comprehension of the selfish worldling would fail to scan its least ungarnished worth.

"After the High Mass at ten o'clock, celebrated by the Rev. Father Imoda, the remains were borne by six pall-bearers, preceded by priests and acolytes, from the Sacristy, where they had been watched and viewed by the faithful from early morn, to the front of the main altar, where they were blessed, prayers said, the congregation rising and remaining standing until the ceremonies were concluded. They were then taken from the Church, the whole congregation following in solemn procession, to the enduring vault prepared for them under the rear of the Church. Here the prayers of the last sad rites were said, and the casket containing all that was mortal of the deceased Father was slowly and solemnly consigned to its receptacle built in the rocks of mother earth, the ceremonies ending with the parting prayer, *Requiescat in Pace.*"

Philip Rappagliosi is the second priest, who died in Montana. His life, written in Italian, was published in Rome some time after. It contains, with his biography, several of his letters to relatives and friends, and also some letters written to him while on the Indian Missions by his father, a gentleman ever held in Rome in the highest esteem for his singular piety and learning. Both his life and his letters, as well as the letters of his father, are exceedingly interesting and edifying.

His untimely demise, while on the one hand a serious loss, was on the other a gain and a visible blessing, not only for the Blackfeet themselves, but also for the other Indians of the Mountains. Besides the remarkable change it wrought in the disposition of the former towards the faith (a change attributed to his death by all the missionaries) it also brought

REV. JOSEPH DAMIANI, S. J.

out new and efficient laborers. They no sooner heard the news, than several of his fellow students and former companions in Rome, offered themselves to go and take his place, they too now yearning to follow his example and devote also their lives to the conversion of the Indians of the Rocky Mountains. Father Canestrelli, whom we have already met hard at work among the Indians at St. Ignatius, as well as Father Joseph Damiani, who arrived with him in the spring of 1879, were two of these volunteers; while Father P. P. Prando, who shortly after came to join them, was another. Both he and Father Joseph Damiani were assigned to this Mission, where, by their zeal and efficiency, they soon proved themselves worthy successors of Father Rappagliosi.

About this time a substantial stone building was erected and a school for Indian boys, with Brother Robert Hamilton as teacher, was opened. The school had at the start many difficulties to contend with, one of the chief being the distance of the Mission from the Reservation, and another the roving and restless disposition of the Indian children, who, at certain seasons of the year, yearned for the freedom of the woods and prairies and could ill brook the restraint of school discipline. This latter difficulty, however, is more or less common to every Indian school.

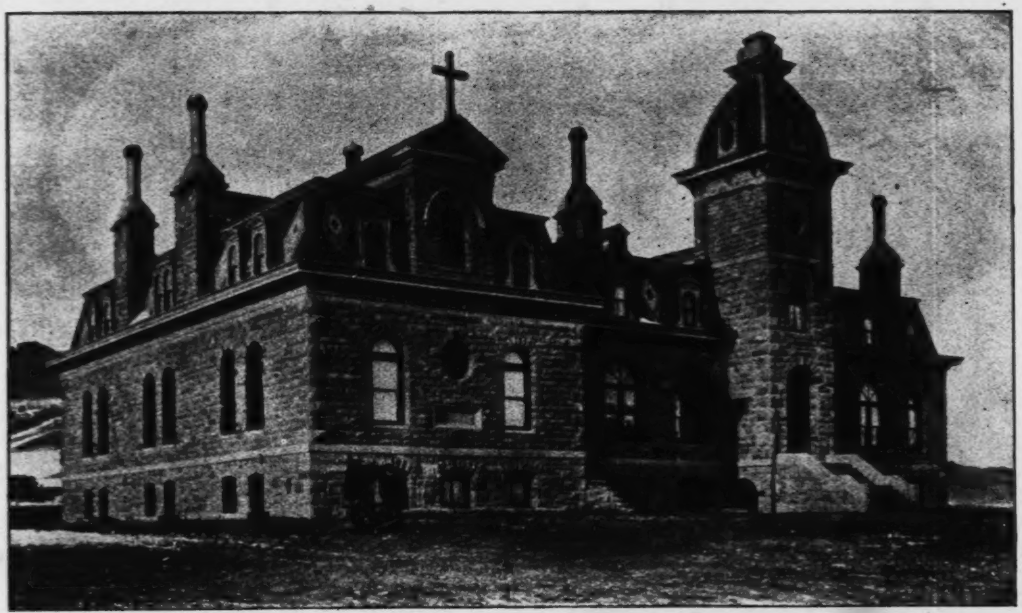
From 1855 to the present date of its history, that is, to the close of 1879, St. Peter's Mission had on its rolls 2732 baptisms of Indians.

While Father Damiani, who was shortly after placed in charge of the Mission, attended the Indians and half breeds to the east, from Milk River to the Mussel-shell country and along the Missouri, Father P. Prando's special field was further up north, close to the Blackfeet Reservation. We say close, for, by the intolerant Indian Agent who was there in charge at this time, the Catholic missionary was not allowed to reside within. The Father built a little hut for a dwelling and also a small chapel on Birch Creek, where the Indians would occasionally meet to be instructed. And this many would do despite the Agent, braving thus the displeasure and ill-will of a man who was openly hostile to the priest's ministry, and whose harassing proceedings, besides, were frequently most arbitrary and even tyrannical. In his visits to these Indians, and during the intervals he spent in his hut on Birch Creek, Father Prando, as if by contraband, baptized 686 Blackfeet and joined in matrimony 55 Indian couples.

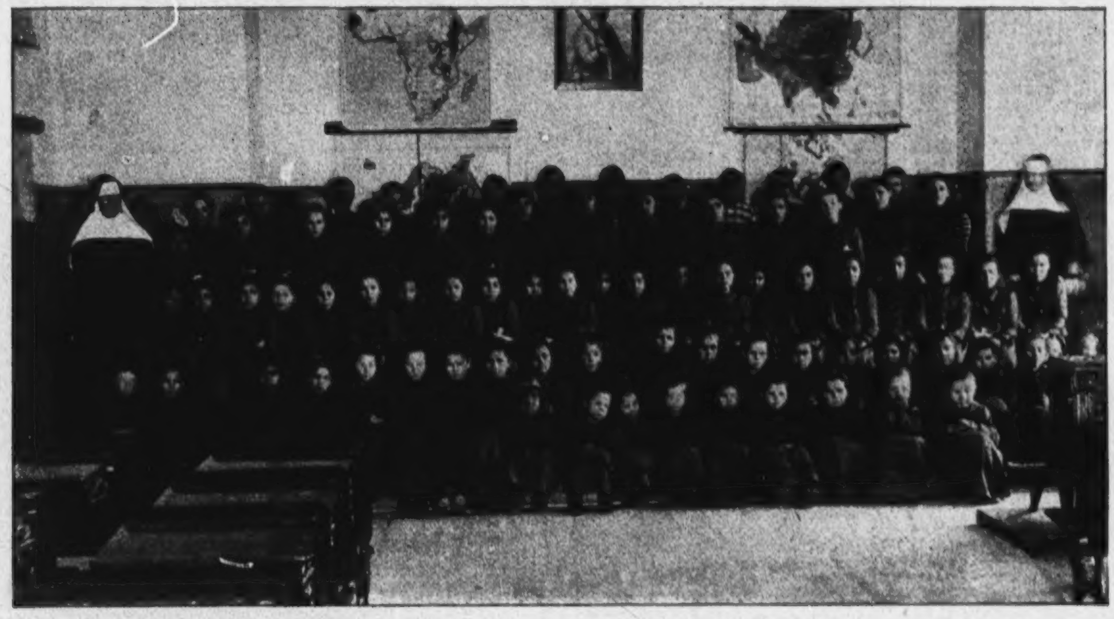
CHAPTER XXVII.

ST. PETER'S MISSION, CONCLUDED.—STARVATION AMONG THE PIEGANS; SCHOOLS, ETC.

The year 1883–84, from fall to early summer, was an incredibly sad and melancholy one for the Piegans, one-third of the whole tribe perishing from starvation. That we do not exaggerate, is evident from the official Report of David Urquhart, Jr., who, in the summer of 1884, was sent by Governor Crosby to investigate the facts in the matter, and by whom the following figures were taken from the Agency rolls. "In August, 1883," says the Report, "the heads of families that drew rations from the Agency represented 3144 souls: while on the corresponding day of 1884 the number to whom rations were issued was 2281. In reality," adds the Report, "the number of Indians does not probably exceed 2000 at the present date." Whence the difference of probably even more than one-third? "The mortality among them," declares Mr. Urquhart in the same Report, "has been *ten* times as great as it should be in the absence of any contagious disease." Out of Little Crane's family of fourteen, six died. Little Bull counted six dead, out of a family of nine, and so on of all the rest, there being



URSULINE CONVENT, ST. PETER'S MISSION.



INDIAN GIRLS, ST. PETER'S MISSION.

11

URSULINE NUNS TEACHING THEIR INDIAN PUPILS.

few, if any families at all in the whole tribe, that did not lament one or more members who had died of starvation.

Father Prando was among them most of this time, and his heart could not bear up under the harrowing scenes of which he was a witness, and which no human pen could describe. What a sad, melancholy spectacle to see, a whole people tottering to their graves from sheer exhaustion for want of something to eat!

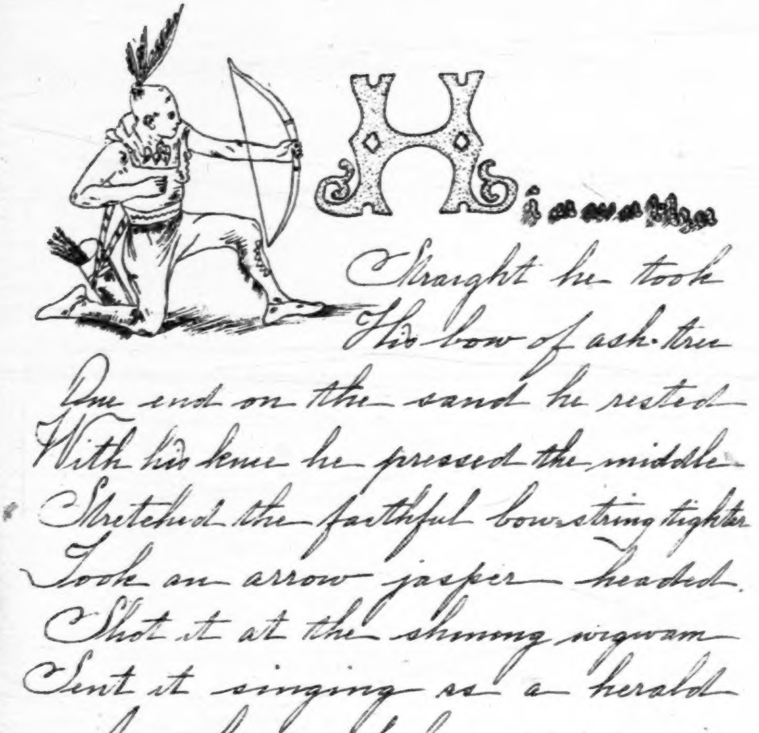
Two pounds of meat and about two pounds of flour made up a week's allowance for each adult and all the sustenance they had. Occasionally some did not even get that much, or rather that little, in two weeks. The small pittance was soon devoured, lasting barely two days, and for the rest of the week they had to feed on air and wind. Those who were strong enough, during the winter scoured the neighboring ranges, and lived for a time on cattle that had died from exhaustion or disease. With the approach of warmer weather, the cattle ceased to die, and whatever meat had been secured from cattle that had perished in the winter, became too foul and putrid for use.

Having had occasion, as will directly appear, to visit their tribe, scarcely a month after Mr. Urquhart, we had thus also an opportunity not only to verify the correctness of that gentleman's report, but also to see for ourselves some of the effects of the famine. Nor was there need of any medical eye to discover them, as they were still but too strikingly visible in the gaunt, thin forms, that made of a number of the young and the old so many shockingly emaciated skeletons and ghost-like shadows.

But whence this desperate and most inhuman state of affairs in a country of plenty, among most generous people and under the most liberal government on earth? The greediness of the frontier man, the dishonesty of Government officials and the cabals of scheming politicians will have to answer for that. By these three combined together, the Blackfeet were confined to a barren country, utterly unfit to support human life, not even that of an Indian, who can live on almost anything but straight air alone. The real condition, besides, of these poor wretches, was time and again, grossly misrepresented to the Department at Washington. The worthy in charge at this time, had stated in his annual Report that these Indians "were cultivating 800 acres of land and were in a fair way to become self-supporting;" whereas, in stern reality, not as many as ten acres were cultivated, and "there is no evidence," declares Urquhart in his Report to Governor Crosby, "that they ever did any more." And there being besides, "no game of any kind in this section," to quote Urquhart's Report once more, "the Piegans were thus wholly dependent for every mouthful of food on the Government rations." Under these circumstances, how could the general Government at Washington make timely provisions for wants, the existence of which was thus palliated by the officials in charge and on the spot?

We were at this date stationed at St. Ignatius, and from correspondence with Father Prando had now been prompted to submit to the Indian Department, through the Catholic Indian Mission Bureau, how conducive to the well-being of the Blackfeet nation it would be, if some of their children could have been cared for and educated in that flourishing institution. The proposal being approved, we were instructed to proceed and carry it out, and this is what had brought us at this time, as mentioned above, among these Indians. Through Father Prando, who was both highly esteemed and beloved by the whole tribe, and took the greatest interest in their welfare, our mission was successful and quite a number of Blackfeet children were brought over to St. Ignatius, where they were taken care of and schooled for several terms.

About this time a band of Ursuline Sisters came to establish themselves at St. Peter's and with their arrival a female department for Indian and half-breed girls was added to the school.

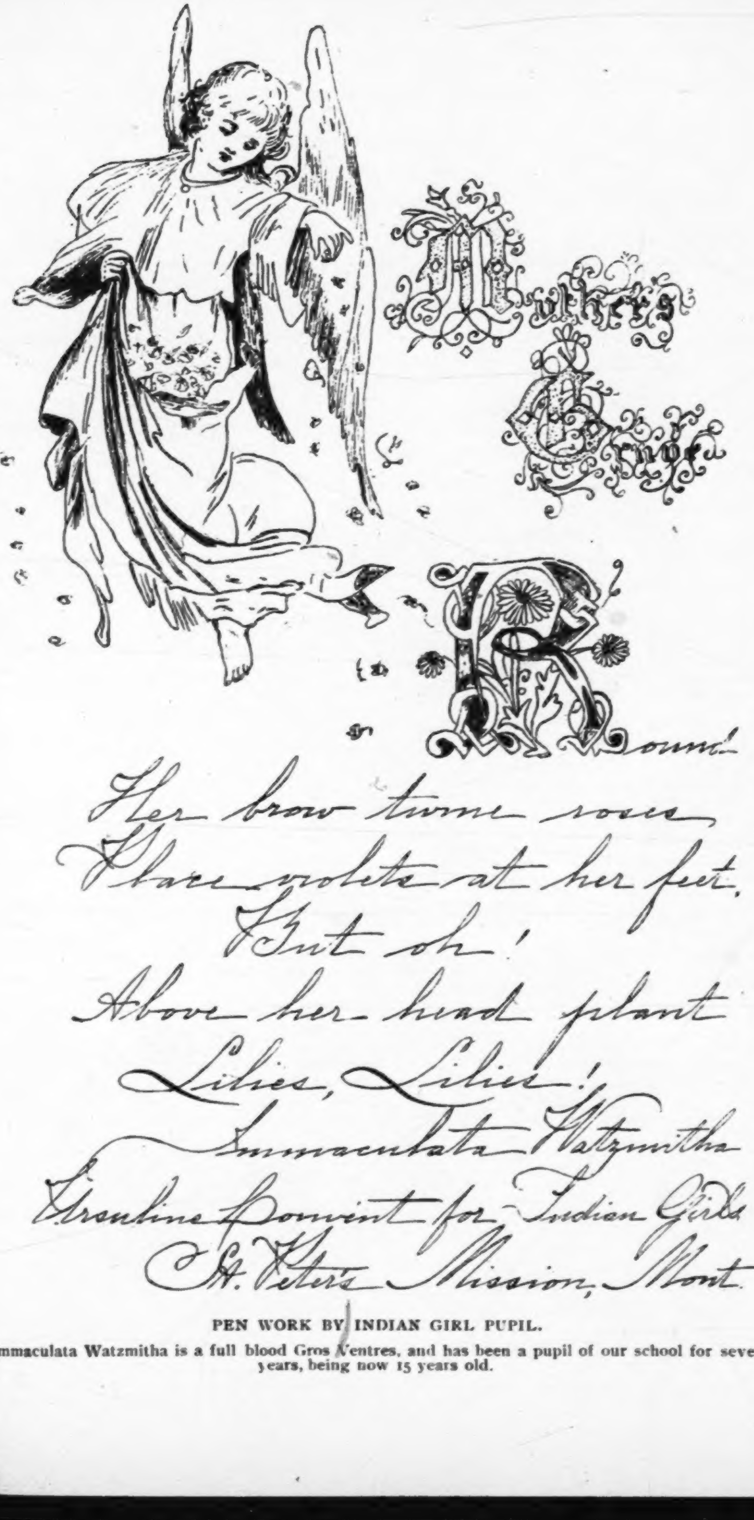


Hiawatha

Straight he took
His bow of ash-tree
One end on the sand he rested
With his knee he pressed the middle
Stretched the faithful bow-string tighter
Took an arrow jasper headed.
Shot it at the shining wigwam
Sent it singing as a herald
As a bearer of his message
Of his challenge loud and lofty.
"Come forth from your lodge
Pearl Feather.
Hiawatha waits your coming!
Ursula Atathan.
Ursuline Convent for Indian Girls.
St Peter's Mission, Montana.
Oct 4, 1893.

SPECIMEN OF PEN WORK.

Ursula Atathan is a full blood Gros Ventres, and has been a pupil of our school for six years, being now 14 years old.



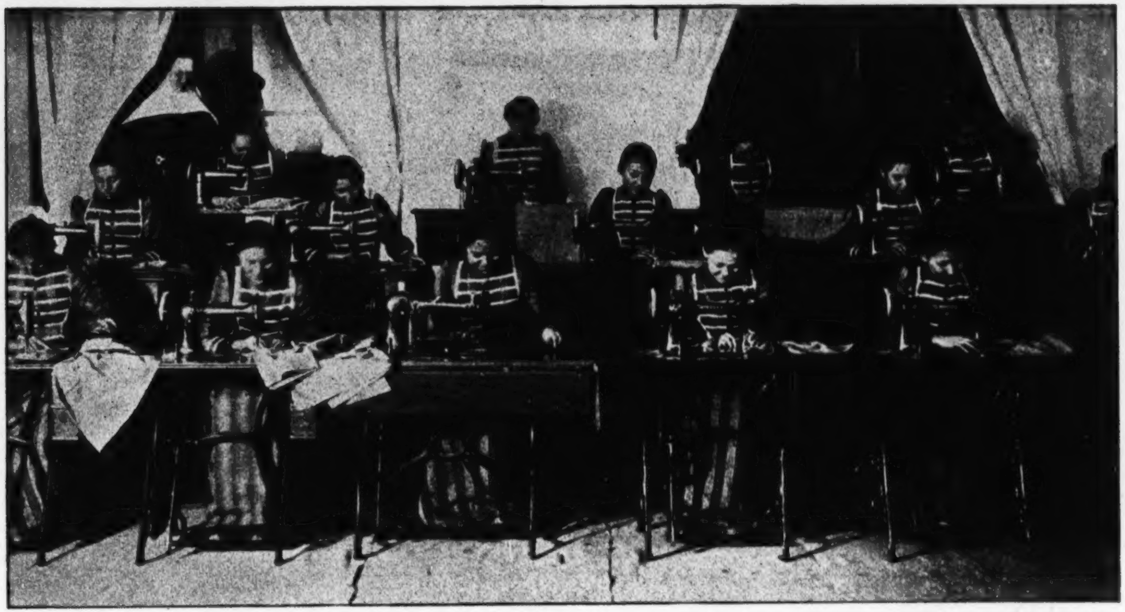
Mothers Crown

Round Her brow twine roses
Place violets at her feet.
But oh!
Above her head plant
Lilies, Lilies!

Immaculata Watzmitha
Ursuline Convent for Indian Girls
St. Peter's Mission, Mont.

PEN WORK BY INDIAN GIRL PUPIL.

Immaculata Watzmitha is a full blood Gros Ventres, and has been a pupil of our school for seven years, being now 15 years old.



SEWING ROOM, ST. PETER'S MISSION.

WHITE PUPILS, ST. PETER'S MISSION.

In 1885 thirty was the number of pupils allowed and partly paid for by contract with the Government. The number gradually increased until, later on, it reached 200, 190 being provided for by the Indian Department at the rate of $9.00 a month per pupil. The Institution has to-day accommodations for 400 children; the buildings are substantial, being stone, and the school facilities all that can be desired.

The Ursulines have made St. Peter's Mission the Headquarters and Mother House of the Order in Montana. They have here also a Novitiate, wherein to form such as wish to join the Sisterhood and devote their lives to the education of the Indian in our State. Their new home, now nearing completion, is a large, substantial structure that would be a credit to any place in the Northwest.

After several years of missionary duty among the Blackfeet, Father Prando followed the children of that tribe, who, in the fall of 1884, went, as stated above, to St. Ignatius, his place at St. Peter's being filled for a while by Father Caspar Genna, and then by others of the Society.

Having now given the history of the parent stock, there only remains to speak of its offshoots, we mean the Mission of the Holy Family and that of St. Paul, both recently established and both the offspring of the one of St. Peter. This we shall do in the next two chapters.

But before leaving this part of the subject, we cannot forego the pleasure of mentioning the name of Thomas Moran, a faithful steward who worked for the Fathers at St. Peter's a number of years, and than whom no one was ever more friendly to them or more devoted to the welfare of the Mission. This hard working old-timer is still living in that vicinity, where he has since permanently settled, and is to-day the happy father of several children, to whose lot could never fall a richer and nobler inheritance than to copy and reproduce in themselves the industry and solid Christian virtues of both their father and mother.

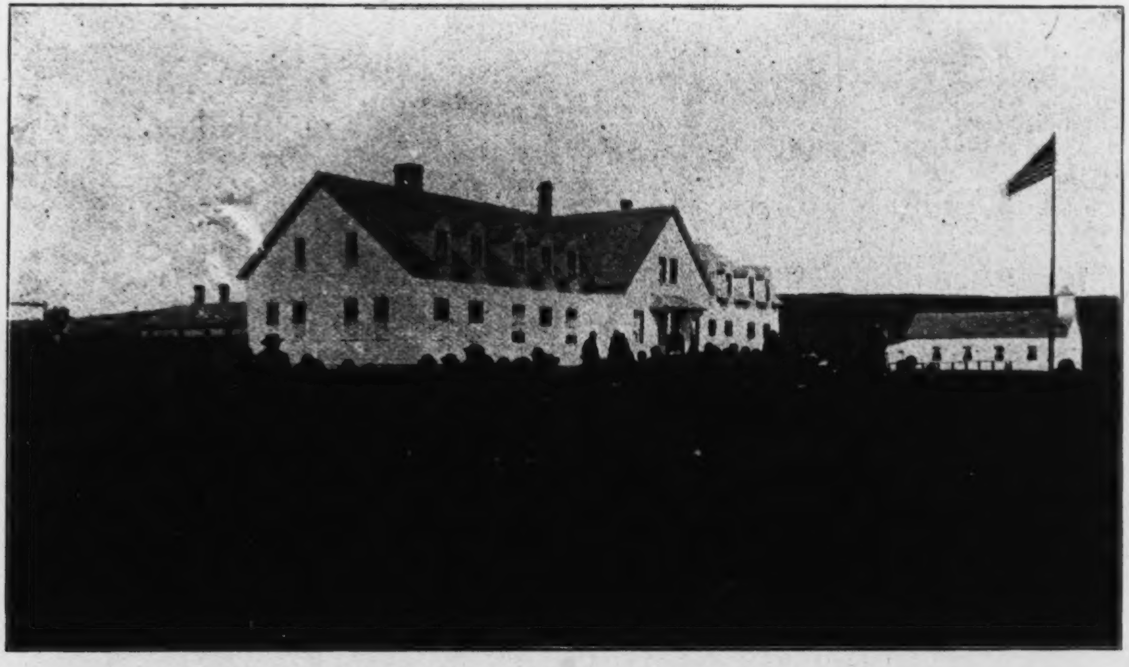
CHAPTER XXVIII.

HOLY FAMILY MISSION AND SCHOOLS.

As already stated, this Mission was commenced by Father P. Prando on Birch Creek on the outskirts of the Blackfeet Reservation, and was at first a dependency of that of St. Peter. Some few years later, in 1885, Rev. Father Cataldo, Superior-General, applied to the Government at Washington, through the Catholic Indian Mission Bureau, for permission to erect buildings, "for Indian school and mission work among the Indians belonging to the Blackfeet, Fort Peck and Crow Agencies, on their respective reservations." The permission was granted, and the location on Birch Creek was changed for a permanent and more central site on Two Medicine Creek, where large and commodious buildings were erected, the funds having been furnished by the Misses Drexel of Philadelphia.

As soon as the buildings were completed, application was made, through the Catholic Indian Mission Bureau, for an appropriation from the Government for "the education and support of 100 Indian children at the Holy Family Indian School at the Blackfeet Agency." A bill to that effect was introduced by Hon. T. H. Carter, then Delegate to Congress from Montana, and passed the House, but was reported adversely by the Senate Committee. The matter came up for discussion before the whole Senate July 25, 1890, and the original item was restored and passed by a vote of twenty-seven against nineteen.

Considering the short time of its existence, the results attained by the Holy Family Mission school, are not only noticeable, but very remarkable, and are rendered more striking by the contrast of the Government schools that have been in operation at the Agency for years, and whose record for either discipline or efficiency has been, thus far, anything but satisfactory. Members of the Society of Jesus conduct



SCHOOLHOUSE—HOLY FAMILY MISSION.

BLACKFEET PUPILS—HOLY FAMILY MISSION.

the boys' department, while the training of the girls is in the hands of the Ursulines.

CHAPTER XXIX.

ST. PAUL'S MISSION. ITS ESTABLISHMENT. FATHER FREDERICK EBERSCHWEILER, S. J. SCHOOLS. EDIFYING EXAMPLES.

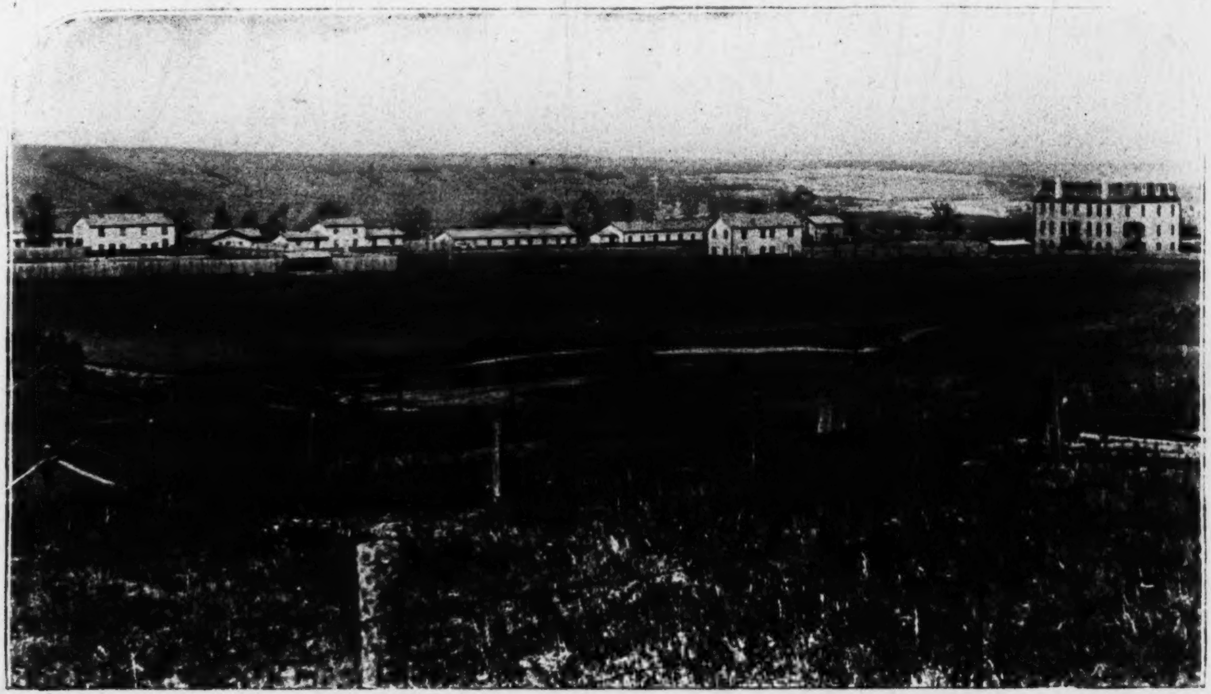
This Mission, the other offspring of the one of St. Peter, is located in what are called the Little Rockies, in the country and Reservation of the Gros Ventres and Assiniboines.

Some fifty years ago the Gros Ventres alone were reckoned at some 10,000 souls. To-day, all told, they number less than 2000.

Father De Smet, and after him Father Point, were the first who did missionary work among these Indians. They were followed by Father Giorda, who, in 1862, baptized 134 children of the Gros Ventres nation. These tribes were also visited by Father Rappagliosi and subsequently by Father U. Grassi, who, in 1879, baptized some Assiniboines. Some children of the same tribe were also baptized in 1883 by Father J. Damiani, and some also by Father Joseph Bandini in 1884. Both the Gros Ventres and the Assiniboines had been asking for years for Catholic missionaries, but during President Grant's so-called "peace policy," those reservations were confided to the ministry of Protestants.

In 1885, Father Cataldo obtained from the U. S. Government permission to erect buildings for school and mission work on this Reservation, and directed Father Eberschweiler, S. J., to commence operations and put up for the purpose a temporary building, not far from where the saintly Father Rappagliosi's death had occurred. This, however, was intended as a preliminary move and by way of a start only, as the locality presented serious disadvantages for a permanent Mission site. There was no timber in the vicinity, and the water, besides, was so saturated with alkali as to be of a milky color (hence the name of Milk River), and so brackish, in consequence, that it was entirely unfit for any domestic use. And further still, owing to the low bed of the river, water could not easily be brought on the high lands for irrigating purposes, and without irrigation, successful farming, on account of the usually dry summer seasons, was here out of the question. On the other hand, it was a matter of prudence that something towards the establishment of the Mission should be done without delay. Hence, according to directions, Father Eberschweiler secured and fitted up a small wooden building at Fort Belknap, and here, in its temporary quarters, on December 8th, the Feast of the Immaculate Conception, St. Paul's Mission was inaugurated. Father Eberschweiler passed here the winter of 1885–6, studying the Assiniboine language and instructing some twenty children. He also visited the sick, some of whom at their own request he instructed and baptized in their last illness.

Early in the spring of the following year, after having consulted with the Indians on the subject, Father Eberschweiler started off for the Little Rockies, to explore that region and look up a desirable place for the Mission. On May first, he picked out a charming spot along People's Creek, a stream of sweet, clear water, which has its source up in the mountains and running through the valley below, empties into the Milk River near Fort Browning. No more desirable site for the Mission could have been selected. Timber is here plentiful, the soil rich, and numerous mountain springs supply the stream with an unfailing abundance of sweet, clear water for both domestic and agricultural purposes as well. The Indians were much pleased with the location, the more so that this spot was one of their favorite resorts in their buffalo hunts of former years.



ST. PAUL'S MISSION ON FORT BELKNAP RESERVATION

Soon after, at the suggestion of Father Eberschweiler, a petition signed by all the chiefs and head men of the two tribes was sent into the U. S. Government, the petitioners asking to be allowed to move and settle upon those lands, Their request was favorably received at Washington, and in January 1886, a treaty was made by the U. S. Government, represented by a special Commission, and the Indians. The latter surrendered to the United States all the country claimed as their own, with the exception of an area of some 40,000 square miles in the vicinity of the Little Rockies, which was reserved and set apart for their exclusive use.

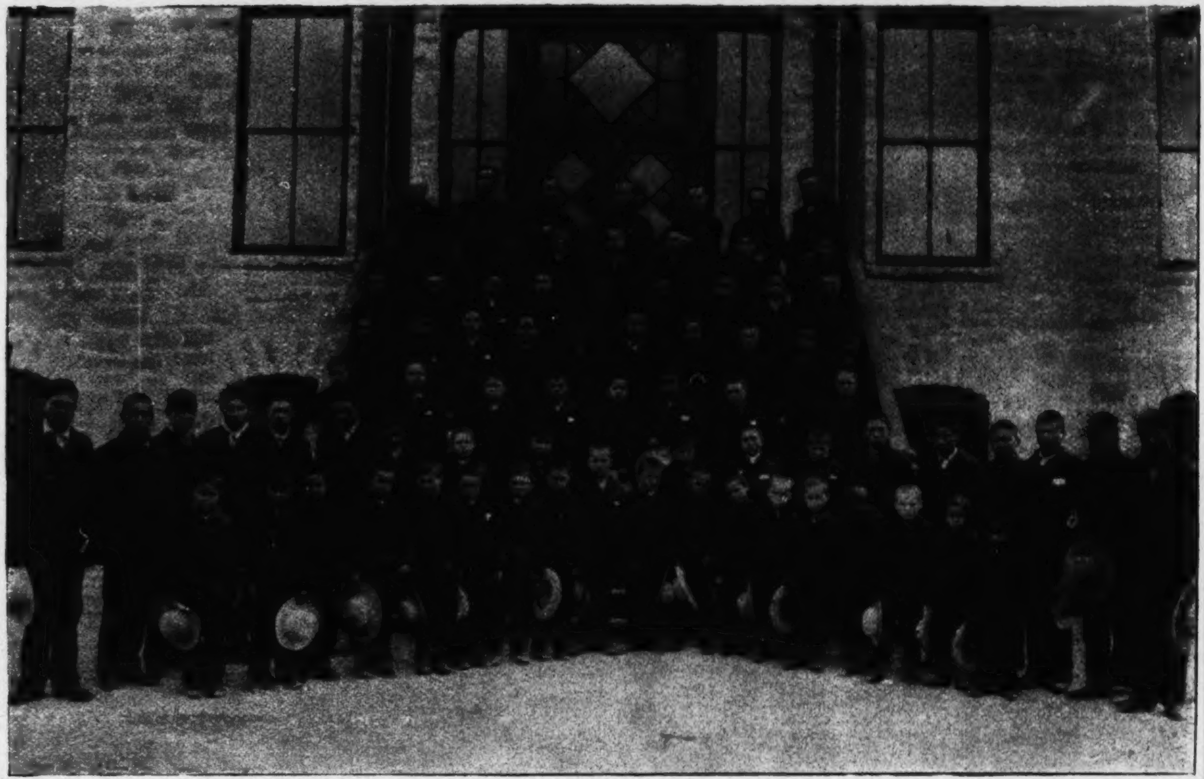
The condition of the Gros Ventres and Assiniboines at this time, both in a material and moral point of view, was, indeed, most deplorable. The Methodists, to whose inefficient ministry these Indians had been confided for years, had neither the good will nor the respect of their charges, and had done practically nothing to lift them from degradation and barbarism. Reduced, besides, to a state of utter destitution by the rapid and entire extinction of the buffalo, and the country upon which they were offering them no advantages to make a living by agriculture, the poor wretches were driven to eke out a most miserable existence by wholesale prostitution. The military post close by afforded them additional opportunities for the degrading traffic. By the new treaty, they would be some sixty miles off, and beyond the baneful influence of the contaminating surroundings; upon soil that offered every facility for easy and successful farming by which to make an honest living; while their proximity to the new Mission would also benefit them in many other respects.

"There is good ground for hope that the spiritual and moral teaching of the Rev. Fathers at St. Paul's Mission will in time effect great good in eradicating the evils of immorality and drunkenness and creating a conscientious feeling in favor of virtue and temperance," wrote A. O. Simons, U. S. Agent, to the Government, August 26, 1890. —(*Report Commissioner Indian Affairs*, 1890.) It was not long before these favorable anticipations were confirmed by gratifying results.

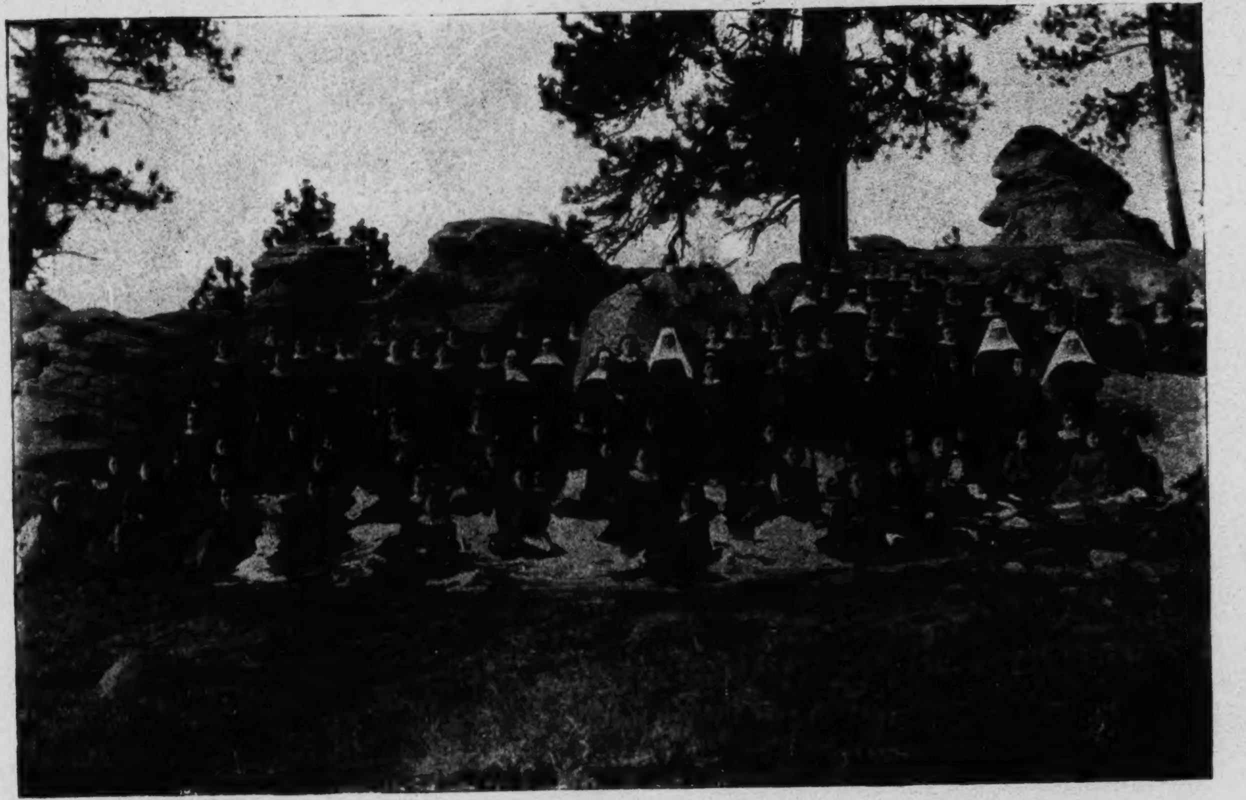
In the meantime, Father Eberschweiler had been hard at work to erect suitable quarters on the spot he had selected for the Mission. He commenced, in the summer of 1886, the construction of a large log building, 25 by 75 feet, and two smaller ones; and, having passed the winter of 1886–7 at Fort Belknap, he returned early in the spring to the Little Rockies, where the new buildings were soon completed and made ready for occupancy. But while busy in the erection of quarters Father Eberschweiler did not neglect missionary duty among the Indians, and by the end of 1887 he had baptized 138 children under seven years; 15 above seven and under fifteen, and six adults. Adding to this number those who were baptized subsequently, up to the end of 1890, we have a total of some 500 baptisms at the new Mission.

During the summer of 1887 arrangements were perfected for the opening of a contract school, and a colony of Ursulines arrived at St. Paul's Mission to assist the Father in the work. The school was opened in September with an allowed number of twenty-five pupils and a per capita of $100 a year from the Government. Shortly after, the number was raised to fifty; then to one hundred, and later on to one hundred and sixty. To-day the number in attendance is in excess of the number provided for by the Government.

The change that soon takes place in the moral and physical condition of these youths is not only gratifying but also very remarkable. The Indians themselves are frequently surprised at the improvement in the health and appearance of their children, after a short residence at the school and under the fostering guardianship of the Fathers and Sisters. If the wildest of plants can be improved by better soil, healthier surroundings, culture, care and attention,—when suitable and not uncongenial,—why not, and even more so, human beings? These youths are good-natured, docile and quick to learn, but, like unto all the rest of the race, a second nature with them is



SCHOOL BOYS OF ST. PAUL'S MISSION.



SCHOOL GIRLS, ST. PAUL'S MISSION.

laziness and a deep dislike for any manual labor. Their training is, consequently, suited to their wants, and made up, as in all other Indian schools, of a plain English education and varied manual exercise. The following interesting and edifying incidents are taken from the manuscript history of St. Paul's Mission.

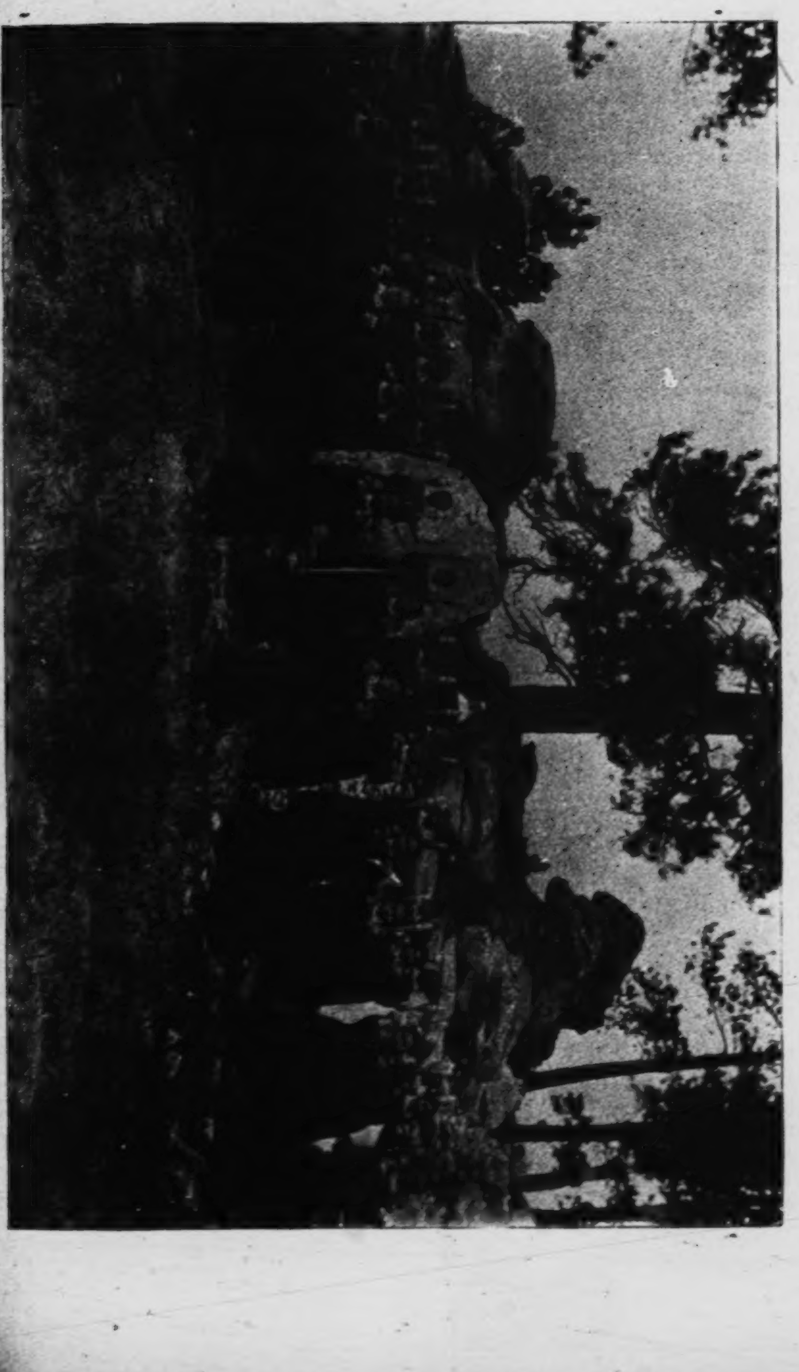
A boy whose health was very poor was brought to the school. He was received and cared for by the Sisters, but no hope could be entertained of his recovery. Some two months after, growing worse, he was made happy by being baptized. The little hero bore all the sufferings of his sickness with most remarkable patience. He would hold a crucifix in his hands, and kiss it frequently with the greatest affection. On being anointed he seemed to be comforted beyond expression. One day he told some who had come to visit him not to return, as at their approach "The Angel disappeared." "Do you not see him go out," continued he, "as you came in?" "When I am alone, the Angel," said the boy, "stays at my side, speaks to me and makes me feel ever so happy. He bids me be cheerful and tells me he will stay with me until the time arrives for me to be escorted by him to see God." The "good Angel" took off our little Nicholas, (the name he had received in baptism) on the Feast of Our Lady, the Help of Christians.

The boy had just been buried, when one of the little girls, Martha by name, said that she too wished ever so much and longed to die. Her wish was granted, and she passed away all of a sudden early in the morning on the Feast of the Sacred Heart.

On the very same day, Mary, another Indian girl about nine years of age, on account of sickness was allowed to make her first Communion, a favor she had been fervently asking for a long time. The Sisters dressed her in white and brought her to the chapel. She received Holy Communion with an Angel's fervor, and so wrapped up was she in her devotion that she could scarcely be induced to consent to be taken away from the chapel. The girl had been at school at St.

Peter's Mission some time before, where she had been ailing, and her recovery being now despaired of, she had been transferred to St. Paul's Mission, that she might end her life among her people. Though but nine, she had the wisdom of a much riper age. The little child suffered very much, yet she appeared altogether unmindful of her aches and pains. Her mind was entirely taken up with heavenly things; her delight being to pray and arrange a number of holy pictures in a semi-circle, so that she might have them all, at a glance, under her eyes. A little statue of Our Lady seemed to be her love, and she never ceased looking at it and pressing it nearer to her heart. To have received in baptism the name of Mary seemed to fill her soul with the greatest joy. There was no need of any cautious proceeding to inform her of her approaching dissolution, since she seemed to be actually in love with death, and yearned after it and spoke of it with the greatest pleasure.

The evening before her demise, Mary called for the Father and all the Sisters and asked them to pray for her, as her hour was nigh. Death, to all appearances, was on her face, but it again disappeared and the girl assumed, all of a sudden, a most beautiful expression. Her gaze, slightly turned upwards, became motionless, absorbed, as it were, in the vision of some entrancing beauty, which seemed to be reflected in the brilliancy of the child's eyes and on her countenance, all aglow and radiant with inexpressible joy. While thus enraptured the child exclaimed, "Oh! . . .! Oh! . . .! Oh! . . . Mary! You have come with Angels to take me with you! Oh, how good! Oh, how beautiful you are! Oh, how happy I am!" The bystanders were struck and stupefied with amazement. The girl remained in that state for nearly a quarter of an hour. She then fell quietly asleep. The next day, when her last moments had arrived, she called again for all and asked them to pray for her, and then she lay herself down, in a most devout position, to die, and at high noon, on July 4th, the happy child went to the Lord.



Soon after her death, her parents asked for instruction and were baptized.

Father B. Feusi has since replaced Father Eberschweiler in the charge of St. Paul's Mission. He is assisted by Father Francis Sansone and a lay Brother. New and substantial improvements are not only contemplated but already under contract.

Father Eberschweiler is at present in charge of the new station established at Harlem on the line of the Great Northern Railroad, whence he attends the Assiniboines at Fort Peck Agency, and a number of white settlements and half-breeds along the banks of Milk River. This station at Harlem is a dependency of the Mission of St. Peter.

We now leave the Assiniboines and Gros Ventres of St. Paul's Mission to speak of the Cheyennes of St. Labre.

CHAPTER XXX.

MISSION OF ST. LABRE AMONG THE CHEYENNE INDIANS. ITS ORIGIN. THE URSULINES. DIFFICULTIES OF THE MISSION. CHEYENNE ELOQUENCE. FATHER P. BARCELÓ, S. J. GEORGE YOAKUM. SCHOOLS. FATHER A. VAN DER VELDEN, S. J., ETC.

I.

Passing from Northern to Eastern Montana, the Mission that next calls our attention is that of St. Labre among the Cheyennes, on Tongue River, near the mouth of Otter Creek, some 75 miles south of Miles City, in Custer County. These Indians are a small fraction of the Northern Cheyennes and number close on 1000. They live grouped in little settlements in the Upper Tongue River country and along the

Rosebud. Until 1885 they had no reservation of their own. About this time a reserve was set apart for them along the banks of Lame Deer and Muddy Creeks, but they would never consent to abandon their old Tongue River home for the new place.

Father De Smet was the first missionary who Christianized some members of this tribe, and there are in their midst those still living who remember the great Black Robe and take a pardonable pride in the fact that they were baptized by him. But from that time until 1882, little or nothing was done in their behalf, although they never ceased to ask for Catholic missionaries.

A discharged soldier from Fort Keogh and a convert to the faith, by name George Yoakum, having frequently met some of these people about the Fort, became interested in their welfare and was instrumental in bringing their cause before the Right Rev. James O'Connor, Vicar Apostolic of Nebraska, to whose jurisdiction Eastern Montana still belonged at this time. The zealous Bishop wrote to the Fathers at Helena and to the General Superior of the Indian Missions in Montana, to have pity on those poor Indians and to do all they could in their behalf. In 1882–3, Father P. Barceló, S. J., visited them from Helena and spent several months among them. The opening, however, of a permanent Mission could not be attempted for want of men.

In 1883 Right Rev. J. B. Brondel was appointed by the Holy See to take spiritual charge of the whole of Montana, and one of his first cares was to provide some missionary assistance for the Cheyennes. He made an appeal to some of his confrères in the East to secure through their co-operation the services of a zealous priest and some Sisters for that purpose. The appeal was responded to by Right Rev. R. Gilmour, Bishop of Cleveland, who at once invited the religious of his diocese to answer the call from Montana. Bishop Gilmour's invitation reached the Ursulines on the Eve of St. Ursula, October 20th, 1883, and thirty members of the Com-

SCHOOL-HOUSE, ST. LABRE'S MISSION.

munity sent in their names to the Right Rev. Bishop and volunteered to go on the Cheyenne Mission.

Any one who is a little conversant with the spirit and history of this ancient and famed Ursuline Sisterhood will not be surprised at the generous response on the part of one of its Communities. The Ursulines were the first religious who established themselves in the northern parts of North America. Before the close of the 17th century there were in Canada six religious communities of women and two of these communities, the House of Quebec, established in 1639, and that of Three Rivers, established in 1790, were of the Ursuline Order. In the United States, New Orleans, Louisiana, was the first city that obtained a community of Ursulines, a convent of this Order having been founded there in 1727, while Louisiana was still a French colony. It is in this sense that De Courcy observes that until 1790 the United States did not know what a Nun was. Subsequently the Order spread to several of the States of the Union, and in Ohio the Ursulines had flourishing convents and schools at St. Martin's, near Fayetteville, at Cleveland and Toledo, whence they were now to branch out into the far Northwest. Pioneer life in unsettled communities, missionary life among the Indians, with all the privations, sufferings, and hardships attendant upon it, was no new experience with this veteran Order and had no terrors for its members.

As more members had volunteered than there was immediate need for, of the thirty who had offered themselves Bishop Gilmour chose six, all American ladies by birth and born in the State of Ohio, and, writing on Christmas morning to Bishop Brondel, he announced to his confrère the Christmas present he was going to send to Montana. Rev. Jos. Eyler of the Cleveland diocese had also accepted the invitation and was ready to lead the missionary colony for the Cheyennes. With Mother Amadeus at the head of their little band, the Ursulines left Toledo on the 15th of January, 1884, and journeying through Chicago, St. Paul and Bismarck, arrived at Miles City on the 17th of January.

As it was known that a colony of Sisters for the place would arrive on that day from Ohio, train-time had brought out to the railroad station the whole population of the "wicked little city of Montana." The white and the Indian, the soldier and civilian, the cattle-king and the cow-boy, the miner and the gambler, all representative classes of a frontier town, were there. Right Rev. J. B. Brondel had come all the way from Helena to receive in person the Christmas gift sent him from Ohio by Bishop Gilmour, and in his company was also Father Lindesmith, United States Army Chaplain at Fort Keogh. Bishop Brondel received Father Eyler and the good Sisters with outstretched arms, his face beaming with unspeakable joy, and with soulful language bid each and all a hearty welcome to Montana.

The original plan of operations for the new colony of Sisters was to establish a central Mission and their Mother House at Miles City, whence small bands of Ursulines would be sent out to found schools among the different Indian Tribes in the State, beginning with the Cheyennes on Tongue River. The founding, however, of Indian schools in northern Montana made it soon after desirable to have the Mother House more centrally located with respect to all the Missions, and for this and other causes as well, it was established later on at St. Peter's.

On their arrival at Miles City arrangements were made by Bishop Brondel for the erection of suitable buildings for the new Community. In the meanwhile a school was opened by the Sisters in temporary quarters, which were secured for the purpose, at a rental of $25 per month.

Rev. Joseph Eyler started soon after for the Cheyenne country to explore the situation and select a site for the Mission. A piece of land with a log cabin on it was secured by purchase, just where Otter Creek empties into Tongue River, and there the Mission was located. Shortly after, three Ursulines, accompanied by Mother Amadeus, who went along to see her little colony installed in their new Mission,

CHEYENNE BOY PUPILS—ST. LABRE'S MISSION.

went to join Rev. J. Eyler. They left Miles City on the 29th of March and camped four nights on the road. A Sibley tent and army transportation, consisting of a Government ambulance for the Sisters and two wagons for their goods and chattels and an escort of a few soldiers to assist in the journey, had been kindly furnished by the Commanding Officer of Fort Keogh. The roads were bad and the labor attendant on the travel was considerable. The good Sisters acquired on this little journey some correct ideas of what traveling down and up steep gulches, through deep ravines, over high, forbidding bluffs, and by the edge of precipitous embankments means, and saw otherwise than represented by pen or brush, scenes of fording rivers, cutting wagon trails through miry clay and making corduroy bridges over muddy roads and treacherous quicksands. Many times along the route the soldiers were obliged to unload the entire outfit and carry the baggage across troublesome places; and yet there was not one profane word, not a murmur of complaint uttered.

The little caravan was met on the way, some seven miles from the point of destination, by Father Eyler and arrived at the Mission at noon on the 2d of April. These brave missionary Sisters hailed the first glimpse of their lonely home with sincere delight, and, kneeling at the threshold of the log cabin, reverently kissed the ground as that of the promised land and poured forth their souls in deep though silent thanksgiving. Their dwelling was a log hut or cabin covered by a mud roof, and with three compartments within but unconnected by any opening inside, the entrance to each being from the yard. These compartments or rooms were lighted each by half a window, and a very small one at that, and two had no floor. The largest room, some 16 by 22 feet, was made the nuns' apartments; it had a floor and the walls were papered all over with Police Gazettes. The middle compartment was turned into a class-room, while Father Eyler's quarters were at the other end of the cabin. Some cow-boys' benches and dry goods boxes answered the purpose of chairs and tables, and were all the furniture on the premises. The nuns' apartment was at one and the same time chapel, kitchen and their own dormitory.

The Ursulines soon set to work and had everything cleaned up and in good order. An altar was erected in one corner of the Sisters' room and there on the next morning, April 3d, the Feast of St. Richard, the name and patron Saint of Bishop Gilmour, the first mass was celebrated. The poverty and destitution of the Indians and their surroundings had suggested to Right Rev. Bishop Brondel the name for the new Mission; it was called after the poorest of God's poor, St. Joseph Labre. The log cabin was replaced soon after by a large, comfortable structure, but not without a considerable outlay, as all the building material had to be hauled by team a distance of some seventy-five miles.

The Cheyennes welcomed the Lady Black Robes with great joy and the event had been celebrated in the camp the night before, in true Indian fashion, by a glorious war dance.

II.

The refusal on the part of these Indians to abandon their homes on Tongue River, a spot much coveted by stock-men who had large and numerous herds of cattle on those ranges, had brought upon them considerable trouble and suffering. Besides being continually harassed by cow-boys, they were also dealt with unjustly by the United States Agents in the distribution of rations; and as the utter extermination of the buffalo had left them without means of subsistence, they were, in consequence, in such dire distress that some of them, as had been the case with many Piegans, actually died of starvation. Right Rev. Bishop Brondel visited their settlement in August, 1884, and again in November of the following year, and saw with his own eyes the extreme destitution of these poor wretches.

CHEYENNE GIRL PUPILS, ST. LABRE'S MISSION.

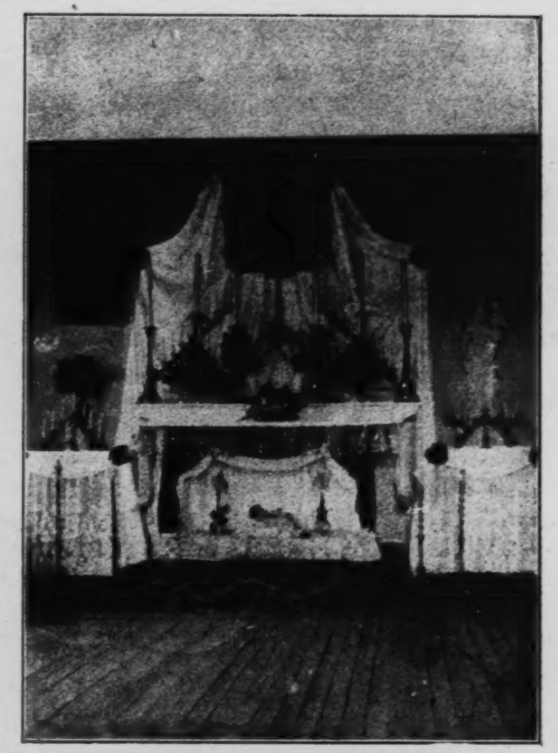
"We are glad to see you again," said these Indians to the Bishop on the latter occasion, "you speak the truth. You have not many tongues. Your language is right. Last winter four of our women died of hunger; this winter we shall all die. You told us to cultivate the land but we got no tools. We used to live on the buffalo, all the buffalo is now exterminated and last winter all the antelope were killed. Some of us had some cattle but they were stolen from us; we cannot farm, we get no rations, or if we do, we cannot live on the little we get; we cannot steal and in consequence we must all die. Winter is coming and we have no blankets. Tell the Great Father at Washington we need help right away and have no means to cultivate the soil. This is our country, we fought against the Sioux and the Crows to keep this place and hold it. We fought for the whites against the Sioux, the Bannacks and the Nez Perces, and now the whites want us to leave and go to live where there is no good land, where there is little wood, little water, and where we do not care to live, with Indians whom we do not like."

This strong pleading was emphasized by two young men of the tribe who stood before the Bishop, and who had been one for two days, and the other four, without a bite to eat. The Bishop, moved with compassion, ordered a steer to be purchased and butchered at once, to feed these famishing people. On his returning to Helena, he laid their case before His Excellency Gov. S. Hauser, through whose prompt action orders were issued from Washington for their immediate relief.

If, in their maddening hunger and with no other alternative but to starve to death, these poor wretches killed, as charged against them, a beef or two from the white man's large herds grazing before their eyes, who could really blame them for that?

The Cheyennes surpass, perhaps, all the other Indians of the mountains in natural eloquence and poetical imagery with which they clothe their thoughts. While on a visit to St. Labre Right Rev. Bishop Brondel was welcomed one day with an address by Old Wolf, one of the head men of the tribe. We give the old Indian's speech, as taken down by Mons. Brondel, one of the Fathers being the interpreter.—Said Old Wolf:—"There is a mountain in this vicinity, known by every Cheyenne. The mountain is high and strong and many years old. Our forefathers knew him as well as we do. When children, we went out hunting and cared not whether we knew or not the way. When men, we went out to meet our foes, no matter where they came from. Though the way ran high up and low down, our hearts trembled not on account of the road; because that mountain was ever a safe guide to us and never failed us. When far away, on seeing him our hearts leaped for joy because the mountain was the beacon which told us that our home came nearer. In summer the thunder shook him from head to foot and fire bored holes in his sides. But the noise passed soon away and the mountain stood there. In winter the storms rushed around him to bury him out of our sight and covered him with layer upon layer of snow; with difficulty could we distinguish him from the rest. Only his height told us he was our mountain. But during the spring all the snow disappeared and the mountain, clothed with green grass, stood before us as of yore and the trees upon him stood firmer. This mountain is the priest of God. White and Indian speak evil of him; they want to estrange him from our hearts, but we know he has but one word and that his heart is as firm as a rock. He comes to instruct us, and what the mountain is in our journeys, that is his word. He is the mountain that leads us to God." Thus Old Wolf.

From what has been said above, the reader must have already surmised that the locating of the Mission on Tongue river, as it naturally tended to establish the Cheyennes permanently on a spot whence the whites wanted them removed, was not looked upon with much favor by the cattle men, whose herds were fattening on these ranges. This was made very clear by an incident that occurred at St. Labre's on September



INTERIOR OF URSULINE CHAPEL, ST. LABRE'S MISSION.

15, 1884, and still more by the comments that the Miles City Daily Journal of September 18th, made on the strange occurrence. George Yoakum, whom we mentioned above as taking a great interest in behalf of these Indians, was at this time the guest of Father Barceló, S. J., and the Father's interpreter. On the night of the 15th, five masked men entered the Father's cabin and seizing Yoakum, dragged him out to "yank" him. Father Barceló remonstrated, besought and entreated the ruffians to stay from their criminal proceedings; but his own life was also threatened, and a revolver pointed at his head forced him to keep back and cease from further pleading. Still, who knows but that the saintly man's expostulations and tears saved Yoakum's life? The poor fellow was carried some distance off, tied and "yanked," as the Miles City Journal put it; and then they ordered him out of the country.

Upon this strange occurrence, the Journal referred to above had this to say:—

"Yoakum has been acting as interpreter for the Mission, but at the same time making himself very officious in all matters concerning the Indians, who, under his supposed advice, have been giving much trouble and annoyance to settlers and stock men in the vicinity. Probably, this summary punishment may bring him to his senses and teach him not to espouse the cause of the Indians as against the white settlers and cattle men who are developing the country. There is no trouble apprehended from the Indians,"—continues the paper, "*in fact the cattle men would rather rejoice at an opportunity to inaugurate an open-armed resistance against them and drive them from the country.*" The italics are ours: and this modus operandi, this goading the Indians on to some act of hostility, as giving a better chance to get rid of them and crush them out of existence the sooner, has frequently been a favorite one with the frontier man to "develop" the country.

Yet these Indians, in the testimony of all who are acquainted with them, are good, brave people, upright, honorable, of remarkably good morals, and exceptionally free from the curses of their fellow Indians of the mountains, the use of fire-water, unchasteness and gambling. Father Barceló relates that while he was at St. Labre, some depraved cow-boys attempted one day to force a Cheyenne woman to take a drink of whiskey, holding a pistol to her face to make her do it. They failed, and the woman's firmness cowed the villains. "The northern Cheyennes," says R. L. Upshaw, in charge of these Indians, "are proverbial for the chastity of their women," and the same favorable testimony is given by all who have come in contact with this tribe.

But, in spite of this seeming good ground to work upon, it may appear, perhaps, somewhat surprising that comparatively so few of these Indians have, thus far, embraced the faith. The records of the Mission from its beginning to the end of 1890 give but 200 baptisms, chiefly of children. It must be borne in mind, however, that successful missionary work among the Indians, on account of the many and serious obstacles in the way, is necessarily exceedingly slow. The seeding and reaping seasons are not here spanned by a few months, but a whole lifetime, and he who sows may not live long enough to see even the first fruits of his labors. "*Faith cometh by hearing,*" and it takes years to master an Indian language, particularly when it must be learned without any other assistance whatever than that afforded by some uneducated frontier man or some half-breed, as is always the case in Christianizing a new tribe.

Besides this and other serious difficulties attendant upon a new Indian Mission, special ones have constantly beset this of St. Labre. The secular clergy, who had been assigned to this place, through ill-health or discouragement, did not remain long upon the field, and further still, the unsettled condition and the utter destitution of these Indians, have been no little obstacle to their instruction. "We are starving," these poor creatures would say time and again to the priest, "and the howlings of hunger within us deafen our ears to thy voice;

CHEYENNE FAMILY, ST. LABRE'S MISSION.

give us something to eat, that we may hearken to thee." Indian or white, a hungry man's reason is seldom sensible and docile to aught but the pleadings of his empty stomach. Our Saviour knew it, and made miracles to feed his hearers; the monk's Italian ditty "*Buona piattanza, Buona osservanza,*" is but another expression of the same philosophy.

We venture, with all reserve, an additional reason why, perhaps, so few Cheyennes have been thus far converted. May not their case be one of those where *et suos castos habet diabolus?* Despite their good moral principles, the Cheyennes are known to be the most presumptuous race, the proudest Indians of the mountains and entirely wrapped up in their uprightness and self-sufficiency. Now, we know from Holy Writ that in His inscrutable and most mysterious dealings with men, God gives His grace to the humble, but denies it to the proud and presumptuous, and the arrogant Pharisee, his goodness notwithstanding, is refused what is bestowed upon the humble publican, notwithstanding his sinfulness.

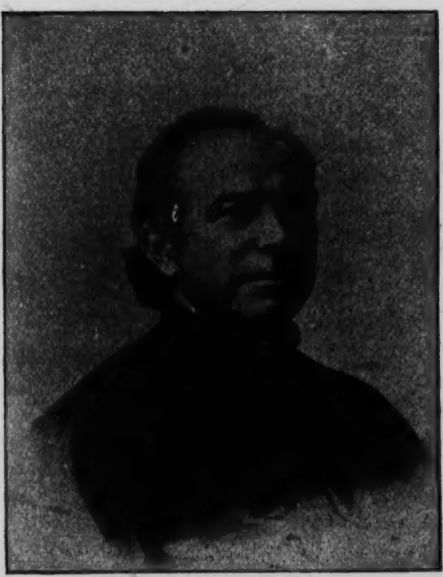
Owing to poor health, Father Eyler returned to his diocese in June, and for a little over a year from his departure, St. Labre remained without a resident priest. It was visited during this interval by Father Barceló, and also by Father Guidi, principally, however, by the former, who spent there several months. The Right Rev. Bishop himself had been there once, in August, 1884, and revisited the place in the following month of February, 1885. To the heroic little band of Ursulines, who bravely remained at their lonesome post, these occasional visits were so much spiritual sunshine and a source of inestimable comfort. But yet, the long intervals of desolation between could not but sorely pinch those pious souls, and to be left without a resident priest, was for the Mission a serious drawback to its progress. On the other hand, the abnormal condition of things could not easily be remedied, first, because of the scarcity of priests in the new diocese, and secondly, because missionary duty among the Indians is neither attractive nor congenial.

But while at this period the new Mission was rather poorly off in things spiritual, it was a great deal more barren in temporal matters, and a personal appeal in its behalf was now made by the Right Rev. J. B. Brondel, who, in the spring and summer went for that purpose on a lecturing tour to some of the States. The result was gratifying and the material straits of the Mission were thus, at least partially, relieved.

Provision was also made at the same time, as it was thought, for its spiritual wants, but, unfortunately, the one appointed proved unfit for the charge, and St. Labre was now temporarily confided to the Jesuit Fathers. Rev. A. van der Velden and P. P. Prando were destined to it in the early part of October, 1885. The latter labored on this field about one year, passing thence to evangelize the neighboring tribe of the Crow Indians, while the former,—save a short interval of a few months in 1887,—has been at his post ever since, now alone, now assisted by some of his confrères.

Of the mission and school work done at St. Labre by the Jesuit Fathers and the Ursuline Sisters, we can give the reader no better idea than by quoting here R. L. Upshaw, a non-Catholic gentleman and the U. S. Agent over these Indians. In his official report of 1887 to the Department, R. L. Upshaw speaks thus of the school:—

"The only school connected with this Agency is the St. Labre boarding school on the Tongue River, a contract school, being in charge of the Sisters of the Ursuline Order. The school building is a very good one, erected at a cost of $7,000. It has a capacity for fifty boarders and twenty day pupils, the attendance has been an average of thirty-five for the year, boarders, boys and girls. The pupils are making fair progress; great obstacles have been overcome, the Sisters are gaining the confidence of the parents and children; Indian prejudices are being broken down and the way made easier every day; but the obstacles in the way of bringing these savages to light are still very great. The school is in most



REV. A. VAN DER VELDEN, S. J.

excellent hands and deserves every encouragement. The Sisters make sacrifices seldom made without prospect of great and immediate reward. The major part of theirs will not be realized until death shall have claimed them. The religious instruction of these Indians, aside from that given at the St. Labre school, is given by the Rev. A. van der Velden, S. J., who devotes himself to his duties with the ardor characteristic of his Society, in drawing these people from their barbarism. The encouragement he has met with, if measured with the tangible evidences of success, is very poor, but his persistence in his holy duties must in time have its effect, even upon the benighted and perverse savages he has to deal with. He has some knowledge of medicines and has dispensed a quantity of them purchased at his own cost. A part of the year he was necessarily absent from the reservation, attending to church business, and his absence was severely felt. It is hoped that the authorities of his church may find it possible to give him an assistant, as the field is too large for one man. *I believe,"* adds R. L. Upshaw, "*the influence of the priests is of the greatest importance in bringing these people to a state of civilization of any value. A semi-civilized savage, copying all the vices of his white neighbors, will be a worse citizen than the barbarian pure and simple.*" Thus Indian Agent Upshaw, a non-Catholic and for many years in contact with the red man.

It would be well for all the advocates of non-sectarian Indian education who are at present doing their utmost to withdraw the Indian from the influence of the priests and nuns, to ponder a little over Agent Upshaw's last two sentences. We have put them in italics for their special benefit.

We now leave the Cheyennes to pass to their neighbors, the Crow Indians, and proceed to give the history of St. Xavier's, the last Indian Mission on our list.

CHAPTER XXXI.

THE CROW INDIANS. THEIR SUPERSTITIONS. CROW COSMOGONY. FIRST MISSIONARY WORK AMONG THEM. FATHER P. BARCELÓ, S. J. ESTABLISHMENT OF THE MISSION. THE INCIDENT OF SWORD-BEARER, ETC.

The Crow nation is the largest tribe of Indians in southern Montana. It occupies to-day an extensive reservation within the limits of Custer County in the Big Horn Valley and along the southern banks of the Yellowstone River.

These Indians call themselves in their own language Absároka, after a bird of the crow species, still to be seen in Mexico and other parts of South America, but which was never known to exist in the wild regions of the Rocky Mountains. Hence the supposition and surmise that the Crows belonged originally to some of the Indian families toward the south, whence later on they emigrated to their present home. This opinion seems also supported by other peculiarities of the tribe.

Some fifty years ago the Crows numbered over 5,000; the official census of 1887 gives this tribe 2,456 souls. In by-gone days these Indians were considered one of the most warlike and valiant tribes of the northwest. "This race," says Father De Smet, "is one of the noblest in the desert; they are tall, robust and well formed; have a piercing eye, aquiline nose and teeth of ivory whiteness." At the present day, however, the physical constitution of the Crow nation has sadly deteriorated and is far from what it was in Father De Smet's time.

While superior in intelligence to other tribes, the Crows seemed to surpass all the rest in superstitious notions and ceremonies.

Father De Smet became acquainted with this nation the first time on his return to St. Louis from his first journey to

the mountains. "In 1840," writes Father De Smet, "I first met the Crows in the valley of the Big Horn, a tributary of the Yellowstone. In my quality of Black Robe they received me with all possible demonstrations of respect and with sincere joy."

While in council with these Indians, Father De Smet struck a match and with it lighted the pipe or calumet of peace. This filled the Crows with the greatest surprise; they had never seen matches before. Most wonderful stories were soon told in connection with the simple occurrence, and many of the Indians were led by it to look upon the Black Robe as a super-human being, who could in no time strike fire from the sole of his shoes, as well as from any part of his body. "It requires little," remarks playfully Father De Smet, "to acquire a reputation among the Indians; with a few matches you may be a great man with the Crows and receive great honors." From the moment he had struck that match, he was considered by the Crows the greatest medicine man that had ever visited their tribe, and he was treated, in consequence, with every respect and listened to by all with the greatest attention.

Before his departure, the chiefs and principal warriors in the camp asked Father De Smet to give them some of his mysterious fire-sticks, and without even a thought that the matches would be turned into a means of superstition in the hands of these most superstitious people, he distributed among them all he could spare. He revisited the Crows in 1844; the reception they gave him was most solemn. "I was lodged in the largest and finest tepee in the camp," says Father De Smet; "all the chiefs and warriors were habited in their embroidered moccasins, leggins, and buck-skin shirts, ornamented in beads and porcupine quills, while eagle feathers crowned their heads. One of the chiefs testified to a special friendship for me. 'It is to thee, Black Robe,' said he to me, 'that I owe all the glory of the victories I have gained over my enemies.'" Father De Smet was astonished at the chief's language and begged him to explain. Upon this the chief took from his neck his medicine, carefully wrapped in a bit of kid. He unrolled it, and displayed to Father De Smet's wondering view a remnant of the matches given him by the Father himself in 1840. "I use them," said the chief, "every time I go into battle. If the fire appears at the first rubbing, I dart upon my enemy, sure of victory . . . ."

"I had considerable difficulty," says Father De Smet, "to disabuse their minds of this singular superstition." Still the superstition about the fire-sticks clung to some of these Indians and spread also to others. What most puzzled these simple children of the prairies about the wonderful sticks, was that at times they would give out fire at once and at the slightest touch, whereas, at other times, no amount of rubbing could bring the fire out of them. The matches, of course, in the latter case had either got wet, or had already been used, and the poor things knew not as yet the difference.

One day some Blackfeet, who had also caught the fire-stick superstition, after making many incantations over some matches that gave fire before and now obstinately refused to give out any, (the heads of the matches having been washed off while the Indian who had them swam across a swollen stream), they came to Father C. Imoda to find out from him why their fire-sticks acted that way. The Father told them that not all the sticks were always good, that some would light up, others would not. But this the Indians had already found out to their great disappointment and chagrin. What they were most anxious to know from the Black Robe was how they could tell the good from the bad, those that had medicine from those that had not. The Father simply told them that the only way was to try them. Accordingly, when they succeeded in securing some matches, the first thing the Indians would do, was to try them and light them all up, one after the other. Those that caught fire were deemed good and carefully put aside for future use; those that failed, were thrown away. But, as naturally enough, they could get no more fire from any of the matches that they had lighted up in the test, the Indians became so disgusted with this whole fire-stick business, that they soon also gave up (just what the Father had in view) all their superstitious practices about this bad, intractable medicine. Not long after, however, they all learned the use of the lucifer match without attaching to it any more superstition.

One of the most interesting characters among the Crows at the present day is chief Iron Bull. He was one of the guests invited at the driving of the last spike of the Northern Pacific Railroad, and made a fine Crow speech on the occasion. The origin of the world and of the Crow Indians, as given time and again to Father Prando by Iron Bull, is quaint and amusing. It is as follows:—

"Long ago the earth was small, so big," said Iron Bull, making a circle with his arms and hands. "All around it was water. The Great Spirit was sitting thus,"—sitting with his elbows upon his knees and his chin upon his hands,—"He took some earth and threw it into the water and the first Crow Indian came up. His eyes were closed and his mouth was shut. The Great Spirit opened the new man's eyes that he might see, then also the mouth. After this he called the bird and the bird came. He threw the bird into the water and it sank. When it came back the bird had sand in its beak. The Great Spirit took the sand and blew it from his hand and the sand made the earth bigger. Then the Great Spirit made the buffalo, the elk and the antelope, to give the man something to eat. Afterwards he threw more earth into the water and there came up other Crow Indians, men and women. They were living far from the white man; they hunted, were happy; they had but one trouble, they had no fire. They had to put a stick between two other pieces of wood and work it around. It was hard work and made them tired. They had no cups and used buffalo horns; they had no knives and they had to sharpen stones. Then the Great Spirit made the Flat-Heads, the Sioux, the Piegans, the Snakes and the Assiniboines and placed them all around us; the Crows were in the middle of the earth, because they were the best Indians. We fought with them and took away their women. Then the white man came and traded knives and guns for buffalo robes. Then the priests came."

This is the Crow cosmogony of the world, as given by Iron Bull.

The first knowledge of Christianity was imparted to these Indians by Father De Smet in 1840, and again when he revisited them in 1844, as mentioned above.

In the winter of 1846 and 1847 a large band of Crows went to visit the Gros Ventres. As narrated before, Father N. Point passed the winter among the tribes of Blackfeet and Gros Ventres and was in the camp of the latter when the Crows arrived on their friendly visit. Father Point availed himself of this good opportunity, and while instructing the Gros Ventres gave also some lessons in Christian doctrine to the visiting Crows and baptized twelve of their children at the request of their parents, when they were about to return to their country.[1] This, so far as we know, was all the missionary work done in behalf of the Crows previously to 1880. And although from the very first visit made to them by Father De Smet, these poor savages, like the rest of their fellow Indians of the mountains, had never ceased to ask for Catholic missionaries, their wishes and prayers had remained unanswered for want of laborers.

In 1880 Father P. Barceló, S. J., who had been stationed at Helena as the writer's companion, was directed by the Superiors to visit the Crows, and baptized on his first visit

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[1] We note for the sake of accuracy, that it is not quite certain that the Crows baptized by Father Point belonged to the tribe of which we now speak, as they might have been River Crows, a family of Indians different from the former, and living along the banks of the Missouri. We incline to think that the latter was likely the case, since the Mountain Crows who are the subject of this part of our narrative, were the mortal enemies, both of the Blackfeet and the Gros Ventres.

REV. PETER BARCELO, S. J.

114 of their children. He made from that time periodical excursions to their tribe, frequently alone, sometimes accompanied by another Father. Father Barceló labored most faithfully and most earnestly in this thorny portion of the Lord's vineyard, and God alone knows the toils, privations and sufferings he had to undergo to win these people to God. But exposure, sleeping in the open air night after night, food barely sufficient to keep him from starving, coarse besides and frequently unwholesome, together with the many other hardships of Indian missionary life, in a comparatively short time seriously undermined his otherwise robust constitution. He was recalled and assigned to Spokane Falls, where the best medical skill was employed to restore him to health. A change for the better gave some hope, at first, that he might regain his strength, but the improvement was more apparent than real. After a short interval of seeming advance toward recovery, he grew rapidly worse, and on November 1st, 1888, the Feast of All Saints, he went to join the company of Saints and receive the crown of his labors, which his saintly and mortified life had won for him.

Father P. Barceló, S. J., was a Mexican by birth and entered the Society of Jesus at Santa Clara, Cal., where he made part of his novitiate under Father A. Ravalli. He had been preparing for the priesthood in one of the Mexican seminaries, and had gone through the curriculum of belles-lettres, and partly also Philosophy, before he entered the Society. After his novitiate he reviewed his former studies at Santa Clara, whence he was sent, later on, to Woodstock College, Md., to complete his philosophical and divinity course. As a mathematician, philosopher and theologian, Father Barceló was possessed of more than ordinary talent; and as a religious, whether a novice, student, professor or missionary, he was always and everywhere most exemplary and edifying. We lived with him a number of years and never ceased to admire his fervent piety, constant self-denial and deep humility, while his poverty was always of that stern, severe kind that is never possessed but at the expense of much personal comfort.

The only fault we ever found with Father Barceló was his uncompromising severity with himself, and we plead guilty to have laid before the Superiors this charge against him, in hopes that his life might be prolonged. But men of God live and walk on a higher plane than the common herd of mortals, and so ready, as we old rusty sinners are, to gauge by our short-sightedness that which is entirely above it, so but too often also, and most imprudently, we accuse of imprudence and indiscretion what must needs be eminently discreet and prudent, because inspired by God himself.

It was in the heart of an intensely cold winter, the thermometer ranging between 50 and 60 degrees below zero, when Father Barceló arrived at Deer Lodge on the coach from Ogden. He had nothing on his person but the thin summer garments he wore in California, and had it not been for the kindness of a gentleman who happened to be on the same coach and who kindly lent the Father some winter covering, he could not have escaped from being frozen to death. On entering the Sisters' Hospital at Deer Lodge, he fell, utterly exhausted and like a corpse, and it took considerable time and great care to revive him; so unmindful was he of his personal comfort.

Another incident, both edifying and amusing, and often told in this part of the country where it occurred, is also worth mentioning. Occasionally, on some of his missionary excursions from Helena, Father Barceló would put up for the night at a non-Catholic friend's somewhere along the Northern Pacific R. R. This non-Catholic gentleman, who was very kind to the Father and used to share his bachelor's quarters with his guest, had seen him go and remain on his knees for hours, absorbed in prayer. When meal time would arrive, he would call the Father, who seemed loath to leave off praying, and with a wave of the hand would beg his host to be left alone for a little while longer. A Protestant preacher happened one night to stop at the same place, the guest of the same non-Catholic gentleman. The latter observed, that the preacher was rather short at his night and morning prayers, and that he was ready for his breakfast before the breakfast hour had arrived. "You were rather short in your prayers last night and this morning, sir," said he to his guest. "You are not like my other friend, the Catholic priest, who occasionally shares my poor quarters as you do now. That good man is never ready to go to eat; he falls on his knees, and whether he ever lies down or not I cannot say; he is on his knees when I fall asleep and I see him on his knees when I wake up." The preacher did not seem to relish much the comparison, and excused himself by saying, that he was too tired in the evening and too hungry now, and had cut his morning and night prayers short in consequence. "I shall not question that, sir," said the host, twittingly, "but I have noticed this great while that you preachers seem to prefer a short cut to Heaven, if that will get you there."

In 1886, Fathers U. Grassi and P. Prando were directed to go and select a convenient site in the Crow reservation for a permanent Mission. The spot chosen lay at the mouth of a small stream named Rotten Grass, emptying into the Big Horn, which, flowing in a northerly direction through the entire length of the valley, discharges its waters into the Yellowstone. The location is 22 miles south of Fort Custer and about an equal distance in a southwesterly direction from the Crow Agency and not far from the battle-field where daring Custer and all his command perished at the hands of the Sioux. The view looking southward extends as far as the distant and picturesque range of Big Horn mountains, while northward, in the direction of Fort Custer, the country is an unbroken plain as far as the eye can reach.

It was on the 25th of February, 1887, that Father P. P. Prando, S. J., with another Father and Eddie Dillon of Helena, erected on the spot chosen the year before, the first quarters of St. Xavier's Mission. These consisted of a tent donated to the missionaries by Hon. John Sweeney of Helena, a highly esteemed Catholic gentleman, now deceased. Owing to the severity of the winter and the deep snows, the little band endured many hardships before reaching the place. Here, after clearing a small spot in the snow they pitched their canvas habitation, which was at once church, reception room, store-house, kitchen and dormitory. The nearest natural protection from the wind, storms and blizzards were the bushes. The missionaries lived in this primitive abode some eight months, doing their own cooking and other household work. The Indians came in numbers to welcome the Black Robes and showed themselves very friendly. It was soon found necessary to have more room and two other tents were erected. In the spring a contract for a two and one-half story, frame structure, 40 by 60 feet, to be used as a school-house, was let, and by September the building was completed.

A colony of Ursulines were expected at the new Mission by the first of September, but having been delayed at St. Paul for the want of funds to continue their journey, they did not reach St. Xavier's until the first of October. Their arrival was not without some adventure.

Just at this time the Crows were up in arms and in great excitement, having been wrought up to a pitch of frenzy by one of their medicine-men, who boasted of his ability to exterminate every white man from the country. This Indian mountebank and impostor, sported as a favorite weapon a rusty old iron in the shape of a sword, unearthed by some of the tribe in an old battle-field, and was named for that the Man-of-the-Sword, or Sword-Bearer. He had also some mysterious dust, by scattering which, he claimed and boasted, he "could strike stone blind all their white foes," while with his rusty implement he "could knock down every horseman, both rider and horse, at one blow."

Many of the young men credited his powers and were "spoiling" for a fight with the Government troops that from the nearest military post, Fort Custer, had been quickly

STARTING ST. XAVIER'S MISSION AMONG THE CROW INDIANS.

brought upon the ground by the threatening attitude of the Indians. The same evening that the Sisters, with one of the Fathers as their escort, arrived at the Agency, the Indians, saucy and insolent, made hostile demonstration, and, led by the medicine-man, marched around the premises in battle array and armed to the teeth.

Towards dusk they seemed to grow bolder and more insolent and fired several shots into the Government buildings, terrifying the employees and their families, but happily injuring no one. They made no other attack, though they kept up their war whoops and savage yells all through the night. The next morning the surrounding hills were thick with armed Crows, while the Government troops, four Companies of Cavalry, were drawn up in front ready for the fray. The soldiers had orders not to fire the first shot. The Father and Sisters were entreated by the Agency people not to start for the Mission, as a part of their road lay just between the two forces, who at any moment were expected to be engaged in a desperate conflict, both sides only waiting for the first shot from the other.

The Indians in the meantime, had learned of the arrival of the Black Robe and the Sisters at the Agency, and, in spite of their hostile attitude towards the whites, civilians and soldiers, came down from their position to meet and shake hands with the nuns and Black Robe. The Government troops on their side, rank and file, did the same and the little missionary band passed between the two forces, respected and saluted by both. What a subject for the brush and canvass of an artist! The Indians not only allowed the peaceful colony to proceed and pass through their lines unmolested, but a number of warriors joined the party as an escort, and accompanied them to the Mission, some 23 miles away.

Some time after there was a brush between the United States troops and the Indians, but the fight was over almost before it had begun. One of the Crow scouts, siding with the U. S. troops, picked off with his gun the Indian bully, the medicine man, who was the cause of all the trouble. As soon as the Indians saw their leader, whom they thought invulnerable, fall in spite of his sword and mysterious dust, they lost at once all their martial ardor, and the Crow war was practically at an end.

CHAPTER XXXII.

ST. XAVIER'S MISSION, CONCLUDED.—MISSION AND SCHOOL WORK. FATHER P. PRANDO, S. J. INCIDENTS, ETC.

The little band of three Ursulines, having safely reached their destination, set at once to prepare the new building for the reception of the children. By much hard work everything was made ready in a very short time, and some twenty Crow youths entered the school. But scarcely a week after, owing to the Sword-Bearer disturbance,—which was now about to reach a crisis,—the parents took all their children home, leaving the school without a pupil. With the death of the disturber, the excitement soon subsided, and the children returned in larger numbers than before. By Christmas some fifty pupils were in attendance. The accommodations soon proved insufficient, and two new structures, one 24 by 100 feet, for additional school facilities, and the other 36 by 75 feet for a chapel, were completed by December, 1888.

The number of pupils increased soon after to 150. The school is to-day in a flourishing condition, and the result of the Fathers' and Sisters' efficient work, is the noticeable advancement of their pupils in the paths of both virtue and knowledge. The branches taught and the methods followed here are the same as in all other Catholic Indian schools, book-learning going hand in hand with useful manual exercise, and everything being directed to make the Indian youth

ST. FRANCIS XAVIER'S CHURCH, CROW MISSION.

moral and industrious. The Crow children are bright and intelligent, have good, retentive memories, and like to be instructed. The girls are perhaps somewhat quicker to learn, easier to mould and more responsive to the teacher's care, and consequently somewhat more advanced than the boys.

Comparing these children some few years ago in their savage surroundings, vicious and degrading beyond conception, with what they are to-day under the fostering care and purifying influence of Christianity, one cannot but wonder at the gratifying results that have been accomplished. To see them approach the Holy Table every Sunday, to hear them offer up their prayers to God every morning and evening, one would imagine himself, not among savages, but in the midst of a civilized community.

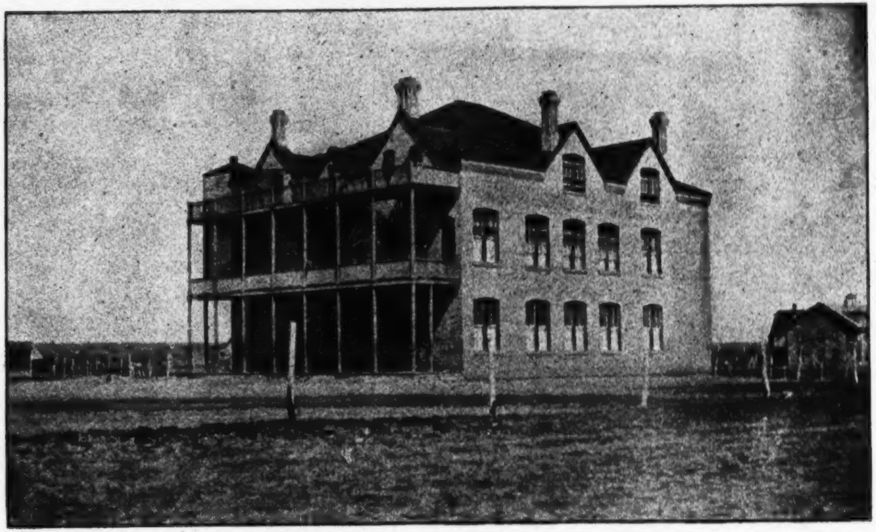
We referred elsewhere to the exceeding great natural affection of Indian parents for their children, and owing to this singular disposition of Indian nature, the education of the latter is a most effectual means to improve also the condition of the former and bring about their conversion. The children reciprocate their parents' attachment, and, once converted, become both zealous and successful in promoting the spiritual welfare of father and mother and all their kindred. These Crow children desire, and pray fervently, for the conversion of the whole Crow tribe and when they hear of the death of one of their people they at once ask the question, "was he, was she, baptized?"

The boys' department of St. Xavier's school is conducted by six members of the Society of Jesus, while the girls are under the care of eight Ursuline Sisters, the U. S. Government making a yearly allowance for 120 pupils at the rate of $108 each. The school, however, has to-day accommodations for twice the number. As with the Holy Family Mission, so with this of St. Xavier, the funds for its establishment were furnished by the Misses Drexel of Philadelphia, at whose expense the new and substantial brick building just completed was also constructed.

While the progress in the education of the young Crow generation has been encouraging, the fruit of the Fathers' missionary labors has been equally gratifying. This part of the work is carried on by the Fathers R. Crimont, S. J., and P. P. Prando. The baptismal records of the Mission, from its beginning to the end of 1891, contain 1070 baptisms, this being nearly the half of the whole Crow population. During the same time 65 marriages have been solemnized according to the rites of the church, and some 200 of the tribe have been confirmed by the Right Rev. J. B. Brondel.

As a means to advance the moral and religious welfare of these Indians, there is at St. Xavier's a Sodality of the Blessed Virgin, canonically established. It is divided into three branches, one being for married people, men and women; another for the young men, and the third for the young women of the tribe. The Indians, not less than many of their pale-faced cousins, are attracted by show, and to stimulate their fervor and piety the oldest and most exemplary members of the married mens' Sodality are dressed in long, red gowns, with a yellow sash, and go by the name of Red Gowns. Their bearing when among the other Indians is so dignified as to verge at times towards the ludicrous. Many of the men desire to become Red Gowns, but the privilege is granted to such only as by their conduct will be an example to the rest. The women Sodalists wear a long, black cloak, with a head-gear in the shape of a hood. While the garb somewhat tickles the wearers, on account of the natural vanity of the sex, it also prompts them to be well-behaved and exemplary. The grace of God, co-operating with the work of the missionary, has made a number of true and fervent believers among the older members of the tribe, and the following examples, taken at random, may serve to illustrate the simple and active faith of some of these Indian converts.

On one occasion a chief, who had received Holy Communion, asked to be allowed to speak. He stood in front of the altar and spoke, or rather prayed aloud, as follows:



BOY'S SCHOOL, ST. XAVIER'S, CROW MISSION.

BRASS BAND, ST. XAVIER'S MISSION.

"O God! I believe all your words the Black Robe has been teaching me. O God! when after a long life on earth I shall die, I want you to take the key of Heaven and open the door so I can go in and see your face. O Virgin Mary! I love you; I would like to see you in Heaven. O God! pity us. We are poor people. Let the grass grow high, our ponies be fat, our cows of many calves, our potatoes big, and keep away from us the lightning and small-pox. I finish."

An old man, a brother of one of the chiefs, on being slapped on the face by another Indian, bore the insult without the least resentment, because he had received Holy Communion on that day and wished to put in practice those words of our Saviour, "forgive us as we forgive those who trespass against us."

Some of these Indians abstain from smoking for months, some even for a whole year, out of devotion to the Blessed Virgin; while others will abstain from tasting any flesh meat on a Friday, when they scarcely have a morsel of any other food to keep them from starving. A good number attend mass and instruction every day, while the others are still sound asleep in their tepees. Neither rain, nor cold, nor deep snows can keep them away from their First Friday's communion. They are eager to learn the Christian doctrine, and old people with a poor memory will gladly remain in the church several hours repeating prayers. Although many of the old Crow Indians turn persistently a deaf ear to the voice of the Priest of God, and refuse to embrace Christianity themselves, still they willingly permit their children to be baptized and brought up in the faith.

But despite all these encouraging and hopeful signs, the field is still, to a large extent, covered with briars and thorns. The moral corruption and sensualism of the Crows, together with their pride, deep-rooted human respects and superstitions, are the greatest obstacles in the way of their conversion to the faith. Some of the young scamps of the tribe appear afraid of the crucifix and look upon it as "too strong medicine" for them. But this is just the one kind of medicine they need the most, and the only one that can and will cure all their moral distempers.

Father P. Prando, who seems to have been especially designed for an Indian missionary, is not only favorably known, but beloved by all the Crows, and is entirely devoted to their spiritual and temporal welfare. A frontier lady living in that part of the country, while praising him one day to the Right Rev. Bishop Brondel and Father Cataldo, she qualified him with emphasis "a true gentleman and a Crow." He visits the Indians in their homes, and while very successful in relieving the bodily infirmities peculiar to these people, he is equally so in curing and saving many a poor soul.

Indian gratefulness, however, takes at times very peculiar turns and will manifest itself when you least expect it in some most unlooked-for manner. On one occasion the Father came upon an old man, who, on account of a loathsome and repulsive disease that afflicted him, had been cast away by his own people. The poor wretch was but a mass of rotten humanity. The good Samaritan picked him up and took care of him and by the end of a three years' treatment and careful nursing the patient was able to return to his people entirely cured. Some time after, an old Indian woman rode up to the Father, saying, "Black Robe, I have brought you back your son." "My son? I have no son," answered Father Prando. "There he is," said the old witch, pointing to the man. "He was going to die, you took care of him and cured him: you now keep and feed him." It would not do, however, for this kind of remuneration and exceeding gratitude to become general; it would be too risky for the patients; and it is enough for the profession, to lose their doctors' bills, without having to feed their practice besides.[1]

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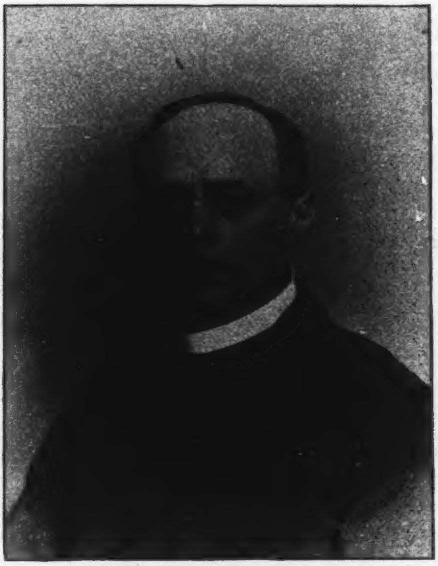
[1] Father Prando has discovered and prepares from Indian herbs a remedy, which has attained some celebrity in this part of the country. It is a liquid liniment to be applied externally, and found to be of great efficacy as a reliever of pain in rheumatic affections, swellings of the joints, sprains,



REV. P. P. PRANDO, S. J.

Father Prando's numerous adventures with white and Indian on this and other missionary fields, if written down, would fill a good-sized volume. Returning from one of his excursions, he arrived one Sunday evening at a cow-boys' camp, where he sought shelter for the night, and was treated with that generous hospitality that is so characteristic of those seemingly rough, yet most kind-hearted people. While spending the evening in a friendly chat together: "Boys," said one of the number, "this is the Sabbath, and we must observe it by a little reading of our Bible." And stepping toward a small shelf, brought out what he had called "their Bible," and what proved to be one of Robert Ingersoll's ill-famed works. He read a passage where the cynic sage of modern agnosticism ridicules the veracity of the Scriptures, from the fact that in Genesis IV reference is made to Cain as having a wife, and still it does not appear that she was or could be of Adam's family. Whence did she come from? There were, then, human beings on earth who were not the offspring of Adam and Eve.

After the reading of the passage, there was a lively discussion on the subject by the cow-boys, at the expense, of course, of religion and the teachings of Christianity. Father Prando being now applied to for his opinion on the knotty problem, told his hearers that Cain's wife was also Cain's own sister, and that it was not exactly necessary for the Bible to say everything. One of the learned disputants took exceptions to Father Prando's explanation as unwarranted and not found in the Bible. "Well, sir," said Father Prando to him, "can you find me anywhere in the Bible that Adam ever went to the closet? You must either admit, then, that he never went to it, because not stated in the Scriptures, or that something can be true and contained in the Bible, though not expressly

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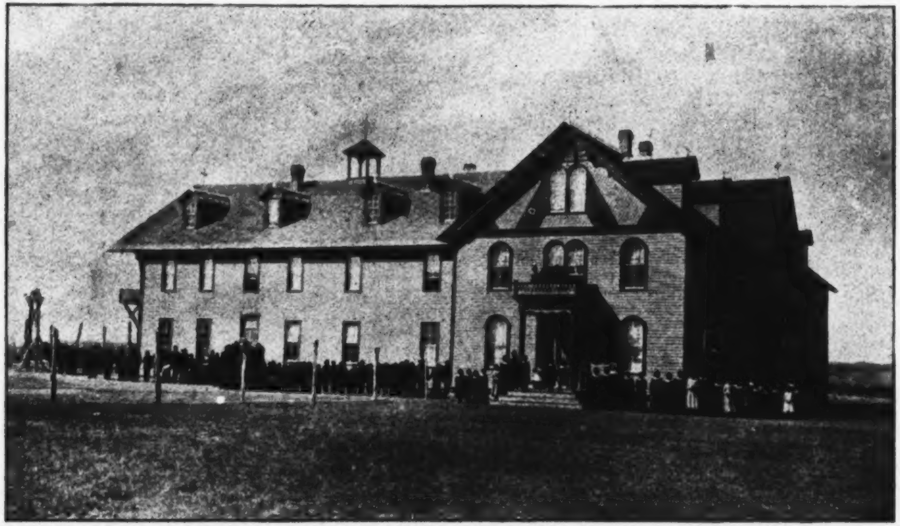
bruises, headache, toothache and the like. It is called Iste-Umate, a compound Crow word, meaning "iron eyes;" the name the Father himself goes by among the Indians on account of his spectacles.

mentioned in it." This reasoning *ex visceribus*, though not *causae*, exactly, and in a somewhat different *a posteriori* sense than is known to logicians, brought down the house, and all agreed that the priest had the best of the argument.

He met one day an Indian in whose heart was rankling a bitter grudge against another, and who, brooding over his wrong, was only biding his chance to revenge himself on his offender. Father Prando undertook to dissuade him, and brought up every argument he could, to induce the embittered Crow to lay down his rancor and forgive. The man stood statue-like, seemingly most attentive to the advice of the priest, at times even appearing as if struggling and debating with himself what he had better do. After a rather long interval of indecision and silence, he had, at last, come to his conclusion: "Give me two dollars," said he to the Father, "and I forgive him."

On another occasion Father Prando had made a bargain for a horse with two clever Crows, on the express condition that the animal should be found satisfactory. Upon trial, however, the beast proved so fractious that to saddle and mount him they had to blindfold him, and this was done by one of the Indians pulling off his shirt and holding it over the broncho's eyes. Still, despite the fractiousness and balkiness of the animal, the red-skin dealers were now insisting with Father Prando that he should stand by the bargain and accept the horse. It is not an easy task to reason an Indian out of what he wants, but the shirt performance furnished Father Prando a way to extricate himself. "My friends," said he to the Indians, "your animal is a very fine one, and I should like to have no other to ride over these prairies; I could fly with him, and no one could see me when I should have to mount him. But, you know, I am a Black Robe, and do much horse-back traveling, not only among you, but the pale faces as well. Now, you see that among these people I could not very well pull off my shirt every time that I should have to saddle and mount my horse." The two



ST. XAVIER'S SCHOOL, CROW MISSION—GIRL'S DEPARTMENT.

Indians could not resist the cogency of the argument and the deal was declared "off."

Father Prando has had more than his share of the hardships attendant upon the life of an Indian missionary. We give here but one instance. While going from the Cheyenne Mission to the Crows one winter, he lost his way in the Wolf Mountains lying between. After traveling the whole of the first day through deep snows, climbing mountain upon mountain to discover his whereabouts, he tied up his horse to a tree and lay himself down by the side of a rock, his only shelter for the night from the blowing blizzard and drifting snow. He was again on the saddle the whole of the next day until late in the dark, when his Guardian Angel most unexpectedly brought him to a cabin, where he found a solitary cow-boy, who received the worn-out missionary with the greatest kindness and hospitality. Father Prando had not eaten a morsel of food since leaving the Cheyenne Mission.

Shortly after its establishment the present Mission of St. Xavier was supplemented by the erection of a chapel on Pryor Creek, for the accommodation of a large band of Crow Indians, who live in that vicinity, under Plenty Coues, the head chief of that village. Though very friendly to the missionaries and most desirous to have a church and school among the Crows of his following, Plenty Coues has shown, thus far, no disposition to embrace Christianity. When the last Crow shall have been baptized, said he time and again, to Father Prando, then he too would enter the fold. Quite recently a school has also been opened in this Indian settlement. It is a branch and dependency of St. Xavier, in common with which it is also designated, having as yet no name of its own.

At this time of our writing another supplementary chapel is being erected near the Crow Agency. It is intended for the accommodation of many of the Indians who live on the Little Horn, Lodge-Grass Creek, at the Agency and in other places around.

We have now spoken of all the Indian Missions on our list, and nothing remains but to sum up and bring this first part of our subject to a close.

CHAPTER XXXIII.

CONCLUSION OF FIRST PART.

I.

From the little mustard seed first planted among the natives and wilds of the Rockies by Father P. De Smet, S. J., half a century ago, has sprung up a good-sized tree, whose branches, spreading all over our fair State and far beyond her borders, have given shelter to and saved from the beak and talons of the infernal vultures many a precious and immortal soul. Wonderful as it may seem, the energy of the little leaven hidden in the souls of the Flat-Heads has been felt not only in Montana and adjacent States and Territories, but also on the banks of the Mississippi, on the Pacific Coast and even in frozen Alaska, since not a few of the apostolic men who labored, or still labor on these fields, can trace their missionary calling to the remarkable movement of those Indians towards Christianity.

But not to digress from our subject, there are to-day in Montana, as so many offshoots sprung from little St. Mary's, nine Indian Missions, counting dependencies, and nine schools, including the kindergarten, with an aggregate number of some 7,000 Catholic Indians, 1,000 of these being boys and girls in actual attendence at school. This is out of a total population of 11,070, as gathered from the reports of the Indian Office, or 10,336, as given by the official census of 1890.

The members of the Society of Jesus engaged in school and mission duty number eighteen Fathers, eight Scholastics and twelve Coadjutor Brothers, who are ably and efficiently assisted in the educational part of the work by fourteen Sisters of the Order of Providence and some sixty Ursuline Nuns.

The showing, though fair, is not by any means what it might and could have been under less unfavorable circumstances. Had the Church been given full charge of these races; had she been afforded in years past by the United States Government one-tenth or even one-thousandth of the assistance, means and resources lavishly bestowed, wasted and thrown away on Indian jobs, hap-hazard schemes, futile experimental measures; had at least, Catholic missionaries been left free and untrammeled in their self-sacrificing devotedness and peaceful mission of lifting these races from barbarism, how different would be to-day the result! How many millions would have been saved to the U. S. Treasury, how many lives to the nation!

Some fifty years ago the total Indian population in what is now the State of Montana could not fall short of 50,000, if it were not considerably above these figures. What a ruthless destroyer of human life has the white man's civilization been! Forecasting the future by the past, the total extinction of the Indian in Montana is only a matter of but a few years' time, and, ere long, the many and numerous tribes of natives that peopled the land, as is the case already in but too many other parts of this vast American continent, will survive only in some few geographical names of valley, stream, lake or mountain. Verily, the Anglo-Saxon American race has proved itself eminently successful in civilizing the red man out of existence! But in the meantime, what a sad, melancholy record in the eyes of history, faith, reason and humanity! Will the record stand against us also at the tribunal of God's judgment? We pray that it may not, but the mills of the gods are wont to grind justice; it may be slowly, but grind it they do, and sooner or later retribution must needs overtake all evil-doers, whosoever they be, whether individuals, nations, republics, kingdoms or empires. The law of retribution is as immutable as the Eternal Himself, and between the wrong-doing of the individual and that of a community, right reason sees no other difference but this, namely, that the individual having an existence beyond the grave, needs not necessarily receive his dues in this life; whereas, the community, having no other being but its temporal, civil existence in this world, in this world also it must needs be requited. And who knows but the exterminated red man, even more than the African toiling and pining in slavery, was back of the gigantic struggle that within our days threatened to rend this mighty nation in twain, and made our rivers run red with citizens' blood, and filled the land with the bones of thousands upon thousands of our brothers? He who finds the adequate cause of that long and bloody strife in bales of cotton, is an unthinking mind and a very shallow observer of the history of the human race.

II.

An Impending Calamity to the Catholic Indians of Montana.[1]

We have before us a letter from the Hon. Commissioner of Indian affairs, dated Washington, June 9, 1892, and addressed to the Indian Agents in our State. The Hon. Commissioner announces that "a new Indian industrial training school has been established at Fort Shaw, Montana, and that the Superintendent, Dr. W. H. Winslow, physician and principal teacher at Chiloco, Oklahoma, has been directed to proceed to Fort Shaw and enter upon the duties of his new position." He then declares that "it is the hope of the office to make this a large school, and, eventually, one of the most important in the Indian service." After pointing out the advantage of the location on account of buildings, facilities for agricultural pursuits, etc., the Hon. Commissioner continues as follows: "It is the expectation of the office that a large number of children will be transferred from your reservation to this new school, and you are directed to co-operate heartily with Superintendent Winslow and with Supervisor Parker in their efforts to secure a large enrollment for Fort Shaw, as soon as the school is ready to receive pupils.

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[1] This article was prompted by the hostile measures of the late administration against the Catholic Indian schools. Being substantially a summary of what has been treated in the foregoing pages, it seems also, as such, a fitting conclusion of this part of our work, and we therefore reproduce it here. It was first published in supplementary form by the *American Ecclesiastical Review*, October 4, 1892.

"Children transferred should not be under twelve to fourteen years of age, and they should have a fair knowledge of English. It is desirable that the children should have been previously in attendance at some other school.

"Very respectfully,
"T. J. MORGAN, *Commissioner.*"

We call the attention of all fair-minded people to the above: and that everyone may be able to judge of its importance and pregnancy, we have only to state here the simple fact that of all the Indian youth under twelve to fourteen years of age in Montana, to say the least, nine-tenths are Catholics and nearly all in actual attendance at Catholic schools. This we know to be absolutely true, and a glance at the official Indian school statistics in Montana will convince anyone of the fact and the accuracy of our assertion. With regard to the Jocko or Flat-Head reservation, the case does not even admit of exception, as all the Indian children there are practical Catholics to a unit. It must, then, be evident to every one that the new Fort Shaw school can have no pupils, or that, if it is to have any, nine-tenths of the number must be drawn from the Catholic Indian youth in attendance at Catholic schools. In the first supposition, the Fort Shaw school would seem unnecessary, and has no reason to exist; in the second, it cannot but be an outrage and a crying injustice on the souls and consciences of these helpless Catholic Indian children. Will the Hon. Commissioner appoint some Catholic priest as spiritual director of his new Fort Shaw institution? Will he have a Catholic chaplain to instruct those Catholic Indian children and minister to them the comforts of their religion? One might sooner expect lambs to be protected by wolves than Christian instruction to be allowed these Indian children by Government officials of the Hon. Morgan and Dr. Dorchester kind.

The Fort Shaw school is a non-sectarian Government institution, and as such, of course, will be conducted on non-sectarian principles. We know the meaning of "non-sectarian" both in the jargon of nothingarians and in the official language of Commissioner Morgan, Dr. Dorchester and their compeers. With the former, it is exclusive of all religion; with the latter, it simply means "nothing in religion that is Catholic, and anything that is non-Catholic or anti-Catholic." This we know from the manner in which the non-sectarian Indian schools of Commissioner Morgan's own making are conducted throughout the land, and we challenge contradiction of our statement. Hence we necessarily conclude that in the Fort Shaw school there will be for our Catholic Indian children something worse even than simply no religious instruction at all; there will be a positive religious instruction, but of such a kind only as will be consistent with the non-sectarian character of the institution and its master and managers, that is, *non-Catholic* and *anti-Catholic*. We now ask, what can such a school lead to but the practical "de-catholization" of every Catholic Indian youth that will be forced to enter its doors?

The Indian Agents of Montana are officially directed to "co-operate heartily in the efforts to secure a large attendance of pupils for Fort Shaw." This explains itself, and needs no comment at our hands. It can easily be surmised what this co-operation is likely to be; it will be both hearty and very heartless at the same time. What else can it be under the circumstances? "Three acres and a cow" will be the price paid Indian parents, to have them consent to the "promotion" of their Catholic children to this new school or some other of the same kind. We know of a case where *three* cows, instead of *one*, was the price of such a bargain; and, by the irony of things, the youth is just one of those doubtful or "amphibious" Crees who are Canadian subjects when attending a Catholic contract school, but who, on entering a non-sectarian Government school, become at once full-fledged and native born American Indians. But what the "three acres and a cow" method; what bribes and well known Indian "tips," may fail to do, the suspension of rations, that is the *starving out process*, is sure to accomplish. An empty stomach, we all know, is a rather strong argument, and its reasonings are never without a peculiar convincing force of their own.

The new administration started out with the publicly avowed purpose to discontinue all Indian contract schools by the substitution of Government ones of the non-sectarian kind. That this policy was inaugurated and continued by the administration, principally to do away with the Catholic Indian schools, is no longer a matter of doubt; it is on record and blazoned all along its course and tenure of office.

It is true that in the 23rd Annual Report of the Board of Indian Commissioners of 1891, page 134, we find the following declaration from Commissioner Morgan: "In reference to the contract schools the present policy of the Government is to preserve the *statu quo* and not interfere with the schools already established," and again that: "It will allow matters to take their own course." But these promises seem to have been either forgotten or cast to the winds, and facts belie the words. The bulldozing by the Hon. Commissioner of the Catholic Indian Mission Bureau established by the Catholic Hierarchy of the United States to look after the school and mission interests of our Catholic Indians; the diminished number of allowed pupils in Catholic Indian contract schools;

the erection, unnecessarily and at a great expenditure of the people's money, of non-sectarian Government schools side by side with, and in opposition to the mission schools; school inspectors, school supervisors, and school superintendents of pronounced anti-Catholic propensities, whose principal duty would seem to be to find fault with, and run down whatever is Catholic, and the conduct of some of whom has been at times more noticeable for coarseness and shocking vulgarity, than polite, gentlemanly breeding; all this, with more that could be added, is evidence enough that the *statu quo* is not being preserved; that the Catholic Indian schools, at least, are not only being interfered, but, slowly and gradually, done away with, by a policy that aims at rendering their continuance practically impossible.

And yet, despite the odds against them, these schools are well conducted, efficient and successful, and, as a matter of fact, superior to the non-sectarian ones of the Government. And this they are, it would seem, not in the eyes of their friends alone, but in those even of the Government officials who have had occasion to visit them frequently, and who, far from being partial, are openly hostile. We positively know that some of those officials have, time and again, held up our Catholic Indian schools as models and examples for imitation; and that they have even directed matrons, teachers and other attachés of the Government Indian schools to acquaint themselves with and follow Catholic methods. A like testimony from such witnesses, is indeed more than a gratifying and unlooked-for compliment in favor of our Catholic Indian schools; it is their best vindication.

These gentlemen, however, do not seem to know or understand that the efficiency of the methods is here due to something else besides the mere methods themselves. You cannot produce an effect without an adequate cause to produce it, and the education of the Indian, the lifting up of savage human beings from their native barbarism to a state of civilized, moral existence, is beyond the efficiency of mere natural causes. Surface, mere skin work, that will never reach the mind and the heart to form the man, is the very best and all that the non-sectarian schools can produce. A dummy dressed up as a lady or a gentleman is still a dummy; grapes and figs are not gathered from thorns and thistles and an evil tree cannot bring forth good fruit.

If our Catholic Indian schools are efficient and successful, it is principally through that very one factor which non-sectarianism excludes from the schools of the Government, religion—live, sterling Christianity. Catholic Indian teachers are not hirelings; they draw no salaries; they have no families of their own to provide for and look after. These children of the woods, these degraded human beings are the children of their adoption; and the greater their wretchedness and degradation, the greater also to Christian charity is the incentive to go to their assistance. Catholic Indian teachers look not for gain, nor seek they for comforts. Their personal wants are reduced to a minimum compatible with bare living and a life of persistent, hard toil, all superfluities being retrenched even by solemn and most sacred vows. A shingle over their heads, clothing enough to be decently covered and kept from freezing and perishing from cold in winter, plain common food sufficient for a bare existence in their toilsome duties, are all they want and all they ask for the privilege of devoting and sacrificing their talents, their strength and their lives to the work.

And whence all this but from religion and Christianity? Christianity, with its doctrines and supernatural aids and comforts, is here at work both to qualify the teachers to form the pupils, and to qualify the pupils to be formed and moulded by the teachers, and imparts at the same time efficiency to the efforts of both the teachers and the pupils all through the process. And what is the result? Success on the side of the Catholic schools; for "a good tree bringeth forth good fruit;" and failure and disappointment on the side of the others; for an evil tree, we repeat it, cannot bring forth good fruit.

The contrast is, indeed, so noticeable, that we are not afraid to trust to the testimony of our adversaries themselves the vindication of the superiority of the Catholic system over the other resting on non-sectarianism as its corner-stone. Let, then, the Hon. Commissioner of Indian Affairs make known to the American public and to the world at large, every official report that he has received from his Indian Agents, Superintendents, Inspectors, and Supervisors about Catholic contract schools, and the Government schools alike, in Montana during his official term. Let him publish all these reports verbatim and literatim, without doctoring them, without a jot being added to or taken away from them, and we and every Catholic in the land will be content to abide by their verdict. And if, in the testimony of these official documents, Catholic contract schools in Montana are not superior to the non-sectarian ones of the Government in everything substantial in education, that is, good morals and good manners, discipline, industry, diligence, efficiency and proficiency, we shall be the first to cry them down, and call on our Catholic teachers and missionaries to give up and abandon the field.

But that all may know better still the real merits of the case at issue, and the actual state of Catholic Indian education in Montana, it is necessary to particularize a little more. We shall, therefore, summarize and condense here as briefly as possible what has been said already, and present, as it were, a bird's eye view of the Catholic Indian schools in our State, the number of pupils and teachers, accommodations, etc., and such other additional information as may be thought of some interest to the general public, or that may throw light upon the subject.

The following are the schools:

St. Ignatius on the Jocko, or Flat-Head reservation, in western Montana.

This school was established in 1864. For several years previous to its becoming a contract school, it was supported by the eleemosynary contributions solicited by the teachers, who, through the summer months, went from one mining camp to another begging for their own and their pupils' subsistence from the ever generous-hearted miners of Montana. It has two dependencies, a kindergarten for little papooses, and St. John Berchmans, a branch at Arlee. All told, and dependencies included, it counts some 400 pupils in attendance and has accommodations for nearly 200 more. It first became a contract school in 1876, with an allowed number of 40 pupils at $108 a year per pupil. In 1884 the number was increased to 75, and later still to 150. Since 1889, Congress has made a distinct annual appropriation for St. Ignatius, raising the number of pupils to 300 and the per capita to $150; and this favorable legislation was brought about, principally, through the kind action of two eminent non-Catholic gentlemen, Hon. George G. Vest, United States Senator from the State of Missouri, and his Excellency Joseph K. Toole, then Delegate to Congress from the Territory of Montana, and at this date the worthy Governor of the new State. The school counts thirty-three unsalaried teachers and assistants.

The Indian Department making no allowance for children under four years, a number of papooses in the kindergarten below that age, receive no Government support.

The improvements at St. Ignatius in church and school buildings, furniture, shops, tools, agricultural implements, out-houses, machinery, etc., cannot fall short of the estimated value of $180,000, and these improvements are, mostly, the result of the combined and cumulative efforts, industry, hard toil, frugal and economical habits of the founders of the Mission and school and their successors in the continuance of the work, whether as managers, teachers or assistants, none of whom ever drew one single copper as salary or reward for their services.

Among the causes and factors of the prosperity and success of this Institution may also be counted the comparative exemption from non-Catholic and non-sectarian interference enjoyed thus far by the school and due, perhaps, to the fact that our Catholic Indian missionaries were here the first in the field. This, however, it would seem, is no longer to be the case. Only a short time ago, a number of pupils were ordered to be dropped from the rolls, on the plea that they were Crees from across the border and not American subjects. On the same ground also payment is withheld for a number of children who have been in attendance at the St. Peter's and at the St. Paul's Mission schools. And yet, wherever their ancestors' homes may have been, those children were born on American soil, where their parents have resided permanently (waiving occasional rambles common to all roving Indians) at least for the last twenty-five years. Furthermore, leaving out that these pupils were not objected to in the past, it is known that some of them have sisters and brothers in the Government schools, and no objection is raised against them on the score that they are not United States subjects.

The next school calling our attention is that of St. Peter, near Fort Shaw, in northern Montana. It was established about the same time as that of St. Ignatius and was intended for the Blackfeet and other Indians, then living and roaming in those northern prairies. It has met with considerable opposition on the part of the non-Catholic Agent and Protestant preachers to whose care and ministry those Indians have been confided; and, besides, the cutting down of the Blackfeet reservation left St. Peter's school some seventy-five miles away from the Indians. These and other difficulties could not but interfere with and retard its progress. The school was first opened in 1863. It was closed at the beginning of the Piegan troubles, 1866, at the termination of which, about eight years after, it was re-opened. In 1885 it became a contract school with some thirty pupils in attendance. This number was increased later on gradually until it reached over two hundred, one hundred and ninety being paid for by the Indian Department at the rate of $9.00 a month per pupil. The school can accommodate to-day 400 children. The buildings are substantial, being stone, and ample, and the school facilities all that can be desired. The estimated value of all these improvements is about $70,000. Except some $10,000 indebtedness, or borrowed capital, the funds were derived, more or less, from the same sources that we indicated above, speaking of St. Ignatius. There are twenty people employed to conduct the school and of these none receive salaries.

St. Labre, among the Cheyennes on Tongue River, in southeastern Montana, is the third Catholic Indian school, and was founded in 1884. It is a contract school with an allowed number of forty pupils, but it could easily accommodate thirty or forty more. It is managed by eight persons, all unsalaried. The funds for its establishment were obtained partly in a lecturing tour through the Western States undertaken for that purpose by the Right Rev. J. B. Brondel, Bishop of Helena, and partly from borrowed capital. Its improvements in buildings, furniture, etc., are estimated close upon $15,000. Perhaps no other Indian school has been beset with greater difficulties than St. Labre. Still, if not all that it might have been under less unfavorable circumstances, its progress has been gratifying. The Government schools for the same Indians are at the Agency some twenty miles off.

St. Paul, among the Assiniboines and Gros Ventres, in northeastern Montana, comes fourth. Its establishment dates from 1886, as previous to that time Catholics were not allowed to do any school and mission work among these Indians. This was also the case with regard to the Blackfeet, as already stated, and with the Crows as well, though all these tribes had been asking for years for Catholic teachers. Borrowed capital, principally, supplied the funds for the erection of buildings, which are now being supplemented by new and substantial additions. The total cost of school improvements, those begun included, will be close on, if not above $40,000. The school has a Government contract for the education of 145 children at the rate of $108 per year. The actual attendance, however, has been regularly in excess of the number provided for by the Government. The staff is here composed of fifteen teachers and assistants, who draw no salary. Government schools for the same Indians are located at Fort Belknap and Fort Peck Agencies.

Fifth in turn is St. Xavier, on the Big Horn, with a branch or dependency on Pryor Creek, on the Crow reservation, in southern Montana. This school was begun in 1887, and, in the short time of its existence, everything considered, has been brought up to a remarkable degree of efficiency. The contract with the United States Government calls for the education of 120 children, but the school has accommodations for more than twice as many. These accommodations have cost $48,000, and the persons giving here their services without remuneration number twenty-one.

The Government schools are at the Crow Agency, and the American Unitarian Association have also a school of their own on this Reservation.

The funds for the establishment of St. Xavier and the Holy Family also, of which we shall speak directly, were furnished by the Misses Drexel, of Philadelphia. These noble American ladies, the honor both of their sex and of their country, have for years past taken the greatest interest in assisting and promoting school and mission work among the Indians and the colored people as well. Their benefactions in the cause of the red and the black man have been unstinted and without number. Not content with giving to the work her princely fortune, Miss Kate Drexel, now Mother Katherine, is devoting to it to-day her very life, having just founded a religious community of brave American women, whose only object and ambition is to become the servants of the poorest human beings on earth, and the most despised by the pride and sensual effeminacy of the age, the Indian and the Black. Verily, the hand of the Lord is not shortened; and Mother Katherine's humble work may yet prove the heroic deed of the century, as it certainly is of this country!

But what a contrast, at the same time, between non-sectarianism, its shams, its contradictions, its hypocrisies, and this live, sterling Christianity with the lofty, sublime deeds it inspires! And we have no doubt that in the unselfish heart of that Christian woman there is, even for Commissioner Morgan and his non-sectarian supporters, a special corner whence many a fervent prayer is poured forth in their behalf, prompted by nothing else than their mischief-making propensities to undo her noble work!

There only remains to mention the last school, the Holy Family, on the Blackfeet reservation, in northern Montana. Great opposition was made to the starting of this school, and the Catholic missionaries were even ordered off the reservation by the autocrat in command of that Agency. Authorization to proceed was granted by Congress. After the erection of the necessary accommodations, the funds for which were supplied, as already mentioned, by the Misses Drexel of Philadelphia, an appropriation was asked for the support and education of one hundred Indian children, and a bill to that effect was introductd by Hon. T. H. Carter, Delegate from Montana, and passed the House. But through the endeavors of the Indian Office, the bill was reported adversely by the Senate Committee. The matter came up for discussion before the United States Senate, July 25, 1890, and the original item was restored and passed by a vote of twenty-seven to nineteen. (See *Congressional Record*, July 25, 1890.)

The Holy Family School is managed by twelve teachers and assistants without salary. It has 120 children in attendance, 100 being the number allowed by the Government at the rate of $125 a year per pupil. The improvements with furniture, etc., cost closely on $30,000.

The results attained by the Holy Family School, considering the short time of its existence, are not only noticeable, but very remarkable, and are rendered more striking by the contrast of the Government schools that have been in operation at the Agency for a number of years, and whose record for either discipline or efficiency has been thus far anything but satisfactory. Additional and costly buildings have been erected by the Morgan administration and great efforts made to start up anew and put some life into the business, but it would seem that, even of late, the school has had to undergo *sundry incidental repairs.*

There are, then, in Montana, including the kindergarten at St. Ignatius and the two dependencies at Arlee and on Pryor Creek, nine Catholic Indian schools, with accommodations for some 1,400 children, about 1,000 pupils being in actual attendance; and these schools, besides being mostly conducted by teachers and assistants who draw no salaries, represent, to say the least, some $400,000 worth of improvements, made and kept in repair for the cause of Indian education by the Catholic Church without one cent's cost to the United States Government.

As to the teachers engaged in these schools, we may further remark, that those among them who are foreigners by birth, have become American citizens by choice and naturalization, or have declared their intention to become so as soon as the legal formalities will allow them, and speak English correctly and fluently, although they may not speak it with the accent of the native born. All the unsalaried male teachers are members of the Society of Jesus, while of the unsalaried teachers of the other sex, some fourteen belong to the Sisterhood of Providence and the others to that named after St. Ursula.

Besides English, many of the teachers speak also the Indian languages of the pupils under their charge. This will appear no small advantage, if one considers the fact that many of the Indian youth, though mere blanks, like infants, with regard to most of the things they are to be trained in or to, are grown up youngsters in years; have understanding, though of their own and peculiar kind, and require, in consequence, to be talked to and reasoned with whilst they are being educated. From this it follows that baby or infant-like methods must be less suited to them, and, as the teacher who knows not his pupil's language has no alternative but the baby method, he is also for that at so much disadvantage.

We incline to think that the Hon. Commissioner Morgan himself is aware of this, and our surmise rests on what he lays down as the qualifications desired in the pupils to be transferred to the new Fort Shaw school. "The pupils," says the Hon. Commissioner, "should have a fair knowledge of English," and again, "it is desirable that they should have been in attendance at some other school." Of course, and without a doubt of it. But, if we understand the honorable gentleman, this simply means, that the hardest and most difficult part of the work, the preliminary and rudimentary, that of making human beings of these wild children of the forest, of moulding and shaping them and making them tractable first, and then giving them also a fair knowledge of English, should be done by those who alone can do it best. When this is done, the rest is easy, and, besides, the Hon. Commissioner could thus parade as his own and as the result of his system the work of others. But as this preliminary teaching, in its complex, is impossible, as we have shown, independently of Christianity, it follows by implication that the honorable gentleman would make Christianity and its ministers, instruments and accomplices to undo their own work, and supply him with Christians to be unchristianized! Was there ever the like audacity?

In the number of pupils attending our Catholic Indian schools, both sexes are about evenly represented; and although under one general superintendent for each school, the male and female departments have each a distinct and separate management, occupy separate buildings, on separate grounds, and, if exception be made of the kindergarten, they are also taught by different teachers. To the Hon. Commissioner and others like him, this separation of the sexes savors a little too much of monasticism. That may be, and we cheerfully accept the criticism and the taunt, but observe at the same time, in extenuation, that our Catholic Indian school-managers are all men of some experience, and know something of human nature in general, and Indian nature in particular; and that, also, the Hon. Commissioner himself has likely had by this time evidence enough to enable him to judge which of the two, the non-mixture or the mixture system, is here preferable and more conducive to good morals. We might accentuate this paragraph by reference to facts and figures, likely not unknown in the Indian Office, but we do not care to soil our fingers, and pass on, instead, to add a word on the relative cost of Catholic contract schools as compared with those conducted by the Government.

For this we have but to refer to official tables. (See *Congressional Record*, July 25, 1890, and Report of the Commissioner on Indian Affairs, 1890.) In the statement of the Hon. Commissioner of Indian Affairs, $175 a year is the average cost of an Indian pupil in the Government schools. This is for support only, and to it must be added the amounts paid out in salaries about as follows:—

One Superintendent	$1,500
One Clerk	1,200
One Principal Teacher	1,200
One Industrial Teacher	1,000
Two Assistant Teachers at rate of $600 each	1,200
One Matron	700
One Assistant Matron	600
One Seamstress	480
One Cook and Assistant	820
One Laundress and Assistant	630
One Carpenter	900
One Blacksmith and Wagon-maker	900
One Shoe and Harness-maker	900
One Tailor	900
One Engineer and Janitor	720
One Hospital Steward, One Baker, One Butcher.	330

This table, rather below than above the number of hands employed, gives an aggregate of some $13,000 paid out yearly in salaries only, in a school containing between 150 and 160 pupils. To this is also to be added the cost of buildings, repairs, implements, tools, etc., etc.

The Catholic Indian contract schools in Montana receive an average of $127 and sixty odd cents per pupil. This amount covers everything, buildings, repairs, support, clothing, tools, implements, salary of teachers, etc.

From the above figures it can be gathered that an Indian pupil in a Government school costs twice as much as one educated in a Catholic contract school. But, then, in the words of the Hon. Commissioner: "The United States with an overflowing treasury has at its command unlimited means and can undertake and complete this work" (this expensive sort of Indian education) "without feeling it to be in any way a burden." We cannot doubt it.

But yet, why should an administration that is so liberal and lavish with the people's money, not be equally liberal in dealing with Catholic contract schools also? Why not be fair, at least? Have not these Indian children a soul; a religion and a conscience? And does not our *Magna Charta* guarantee freedom of conscience and worship to every man, woman and child in this land of the free? And where is here freedom of conscience and worship left to these Indian children, whom the present Indian policy forces into its non-sectarian schools? Are, then, these Catholic children to be handed over body and soul to non-sectarianism, to be made practical apostates to that Catholicity which has civilized them at an infinite cost of toil and hardship?

But we must quote once more from the Twenty-third Annual Report of the Board of Indian Commissioners of 1891. After the formal declaration therein made that the present policy of the Government was to preserve the *statu quo* and not interfere with the contract schools already established, and that it would allow matters to take their own course, Commissioner Morgan, page 134–35, continues as follows:—"There is the most harmonious relation between the Indian Office and the schools maintained by the churches. Bishop Ireland confesses that he had not understood the policy of the Office and states that he is more than pleased with what we are doing. He has no complaint to make. Dr. O'Gorman says that they ought to adopt the Government course of studies throughout their schools, and have Government inspection, and work in harmony with the Government schools."

In the face of facts and current events, these statements of Commissioner Morgan are rather astounding reading. This "most harmonious relation" does not, and cannot exist so long as the present policy is insisted on; it is the harmony of contradiction, of light and darkness, and to assert it, at least, of the Catholic Church, is to assert the most paradoxical of paradoxes. The great and much-misunderstood Archbishop of St. Paul has been made to say and mean a great many things in late years, but that he should be quoted in defence and support of an Indian school policy that implies the "decatholization" of every Catholic Indian boy and girl in Montana, caps the climax. The Hon. Commissioner simply reminds us here of the Evil One defending his course and policy by quoting Scripture.

Even admitting, then, the authenticity and accuracy of the statements attributed to Archbishop Ireland, we give an absolute denial to the meaning and construction that is put upon them by the Hon. Commissioner. If spoken at all, these words, as is evident from the time of their publication, were spoken a good while ago, and as we infer from the context, on the explicit and formal assurance given to that Prelate, that Catholic contract schools would not be interfered with, that the *statu quo* would be maintained, etc. Those promises are being cast to the winds, and how the Commissioner can invoke the distinguished Archbishop of St. Paul as indorsing the present Indian school policy of the Administration is beyond our conception.

As to the statements attributed to Dr. O'Gorman, we may say that we are in perfect accordance with the eminent Doctor, provided only,—and we have not a shadow of doubt that Dr. O'Gorman did not speak in a different sense,—that to adopt the Government course of study, and to be in harmony with Government schools, be not understood to mean to give to Cæsar that which belongs to God.

With regard to Government inspection of Catholic contract schools, no one in charge of these schools has ever objected to it, not even when some of the officials appointed to this duty have been of the rude, ungentlemanly, and anti-Catholic kind referred to above.

But success or no success, cost or no cost, fair or unfair, Commissioner Morgan has a hobby of his own to solve the Indian question, and this he proposes to ride with "*comprehensiveness, definiteness of aim, clearness of outline, adaptation of means to ends, firmness and radicalness.* (Report of 1891.) We have read with some attention all the official reports of the honorable gentleman, and his new policy as outlined by himself is substantially as follows: The Indians must be made American citizens, and, to bring this about, according to him, the "*make haste slowly*" does not seem to apply here. As means to this end, a system of non-sectarian Indian education under the exclusive control of the Government must be forced upon all Indians of school-age. The nature of the case requires industrial boarding schools, where these children must be sheltered, fed, clothed, taught, at the expense of the Government, and Indian contract schools being partisan, are, in consequence, against the Constitution and must be abolished. Hence, the "*settled policy of the present Indian administration*" to break up the reservation system and all tribal connections; to set aside all authority of Indian chiefs over their people, and "to deal with the Indians no longer as nations, tribes, or bands, but as individual citizens." If, after the application of this policy, the Indians "*are unable or unwilling to sustain themselves,*" says the Commissioner, "*they must go to the wall. It will be a survival of the fittest.*" (Reports of 1890 and 1891.)

No one will say that to civilize, educate, and aim at making Indians American citizens is not a noble work, most praiseworthy and eminently patriotic, and we ourselves have devoted to it the best years of our life, and more than a quarter of a century. But the end does not justify the means, and here the question is of the means, not of the end. Are the means advocated and employed by the administration fair and honest? Has not its Indian school-policy all the look of being prompted and dictated by prejudice and narrow-minded bigotry, rather than the real welfare of the races? Is there no reason to suspect, that this *forcing* of American citizenship upon the red man, is more the work of political chicanery than true American patriotism?

There was a time when the paternal care of the United States over the Indians sought to legislate "*against further decline and extinction*," and if its beneficent intentions have been frequently frustrated by the inventive rapacity of subalterns and the unsatiable greediness of the frontier man, it cannot be properly charged to any unfairness on the part of the general Government. But the "*settled policy*" of the Harrison administration is aimed directly to the hastening of "the decline and extinction," and no other, in our opinion, could have been devised to do the work more completely and more expeditiously, except, perhaps, to "remove," we mean kill off, the race outright. We hope we are mistaken, but, however acceptable it may be to scheming politicians and to the covetousness of the men on the frontier, we much doubt whether this policy is not a new and the last chapter in the Indian drama, and the crowning of what has been styled, with but too much reason, "*A Century of Dishonors.*" However, we are not here concerned with this part of the problem, we simply hint at it and no more.

What closely belongs to our subject is Commissioner Morgan's loudly proclaimed assumption that the contract schools "are contrary to the letter and spirit of the Constitution." We here content ourselves with simply giving an unqualified and most emphatic denial that they are either; and as the burden of the proof rests with him, we challenge the Hon. Commissioner to make good his assertion.

In the meantime, while waiting for the proof, we bring this article to a close by going back whence we first started and ask once more:—Is it fair, is it honest, is it according to the letter and spirit of the Constitution for the present Indian Administration to take advantage of the utterly helpless condition of the Catholic Indian children in Montana and elsewhere, and force them into schools wherein they must needs, be unchristianized? Is it according to the United States Constitution for the administration to use the means and authority of Government to make Catholic Indian children apostates to their religion? And yet, if it is contrary to the United States Constitution that these ignorant, naked and starving children be taught, sheltered, fed and clothed by the State in other but its own non-sectarian schools, does it not follow that it must, then, be according to the Constitution for the State to interfere with people's conscience and religion? The alternative is here:—

These children, you say, cannot be trained in the Catholic schools at the expense of the State, because it is against the United States Constitution for the State to appropriate public funds for that purpose. On the other hand, as there is absolutely no other chance left for these Indians but to perish or be provided for by the nation, all admit that the Government does the right thing by coming to their assistance. But say our opponents: The Government cannot provide for them constitutionally, except it makes its aid contingent on those children attending its non-sectarian schools. But as these Indian children are Catholics, and cannot enter these schools without giving up their religion, it follows that the surrender of their faith and religion is here the *sine qua non*, not only that these children may become beneficiaries of the State, but that the State may provide for them without violating the Constitution! And thus the constitutionality of the measure, is here made to consist by these worthies, in a flagrant violation of the Constitution itself! Verily, is not this a glaring "*mentita est iniquitas sibi?*"

We ask further, can it be more against the United States Constitution to teach than to *unteach* religion? For it is self-evident, that you cannot *unteach* a religion without teaching religion, in the Constitution's letter and sense. To *unteach*, then, *Catholicity*, as is done in every non-sectarian Indian school, must necessarily be as unconstitutional as, these gentlemen say, is the teaching of Catholicity in contract schools. And if to teach religion by *unteaching* Catholicity in a non-sectarian school is not, according to these people, contrary to the Constitution; how, in the world, can the teaching of Catholicity in a contract school be contrary to it?

Will the Honorable Commissioner, and the rest of the A. P. A. and other alphabetical fraternities, rise and throw some light on the subject?

We now leave the Indians and pass on to the Church among the whites in Montana, the second part of our task.

PART II.

THE CATHOLIC CHURCH AMONG THE WHITES IN MONTANA.

CHAPTER I.

TOPOGRAPHY, CIVIL AND ECCLESIASTICAL ORGANIZATION OF MONTANA.

This part of the history of the Church in Montana embraces a period of no more than thirty years. The reason is obvious; in what is to-day our new State, properly speaking, no settlement of whites existed before that time.

Montana is bounded on the north by the British Possessions; east, by Dakota; south, by Idaho and Wyoming; and west by Idaho. It contains 145,776 square miles. Having been carved out of the Territories of Idaho, Dakota and Nebraska, where the main Range of the Rockies was their dividing line, it is cut by the same East and West, into two principal sections, called respectively, Eastern and Western Montana. The importance of noting this down will appear further on.

The Western division, or the part detached from Idaho, lies between the main Rockies and the Bitter Root Mountains, which form for a considerable distance the western boundary, and, though mostly a mountainous region, it contains some of the prettiest and most fertile valleys in the State. Of these the Bitter Root, Hell Gate, Jocko, Mission, Flat-Head Lake, Horse Plains and the Big Blackfoot Valleys, all in Missoula County; and Deer Lodge, Flint Creek and Nevada Creek Valleys in the County of Deer Lodge, are the principal ones. This part of Montana has an abundance of timber. The numerous beautiful mountain streams that irrigate it, have their sources either on the western slope of the main Range, or on the eastern side of the Bitter Root Mountains. Coming together at one point or another in their course, they mingle their waters and carry them into the Columbia River and the Pacific Ocean.

The Eastern division is enclosed between the main Rockies and the border lines of the British Possessions, Dakota, Wyoming and Idaho, and embraces the great plains or rolling table-lands which cover about three-fifths of the whole area of the State. What little timber is here found, is on the slope of the main Range and some of its spurs; the plains and table-lands being generally treeless. The Missouri has here its source. It is formed near Gallatin, where its three forks, the Jefferson, Madison and Gallatin Rivers come together, and drains in its course the whole of Eastern Montana, all the streams east of the main Rockies becoming its tributaries.

The climate is dry and healthy. The average annual temperature in Montana is higher than in the same latitude further east, and ranges from 41° in the north and coldest part to 47° in the lower valleys south and west. The variations in temperature, however, are great and at times very rapid, the thermometer falling in the coldest part of the winter to 40 and 50 degrees below zero, and rising in the warmest months to 92° or 94°. Through the summer the evenings, even after the warmest days, are always cool and pleasant. Snow falls to a great depth in the mountains, in the northwestern part especially, but it is light in the valleys, particularly in the south, and cattle winter without shelter, while, for the dryness of the atmosphere, the cold of greater altitudes is less severely felt.

The average rainfall through the year is scarce rather than over-abundant. The valleys are fertile, but mostly not without irrigation; while the plains and table-lands of Eastern Montana offer in their rich and nutritious bunch-grass the best pasturage for stock, cattle, horses and sheep. Her gold-bearing gravels, her precious stones, her gold, silver and copper ores, make Montana one of the richest States in the Union in mineral wealth.

The principal industries of the State are gold, silver and copper mining, stock raising, wool growing, farming, and, west of the Range, lumbering also.

Montana was organized into a distinct Territory by Act of Congress May 26, 1864; and on November 9, 1889, it became one of the States of the Union. It is divided to-day into 16 Counties; of these Deer Lodge, Missoula and Silver Bow, with a part of Beaverhead, are in Western Montana; while part of Beaverhead, with Cascade, Custer, Dawson, Fergus, Gallatin, Jefferson, Lewis and Clarke, Madison, Meagher, Park and Yellowstone, are in the Eastern portion, as divided by the main Range.

Geographically speaking, and according to their position with respect to the four cardinal points, the description of the Counties would be different. But it is to be observed, that previous to its being erected into one Vicariate Apostolic, Montana was under two separate jurisdictions and divided ecclesiastically into two parts. Its natural division, the main Range of the Rocky Mountains, was the dividing line between the Ecclesiastical Province of Oregon and that of St. Louis, and thus, while the whole of Montana lying west of it, belonged to the former and was at this date under the jurisdiction of the Dioceses of Oregon and Nesqually, the part lying on the east side belonged to the latter, and was part of the Vicariate of Nebraska. And, further, as the Oregon Province had derived its original jurisdiction from the See of Quebec, Canada, and followed the laws and customs of the parent church, its discipline in regard to feasts and fasts and other points, was somewhat different from that of St. Louis, and, consequently, while Montana was under a dual jurisdiction, it also had a different discipline east and west of the Range. Whence appears at once the reason of our dividing here the Counties, not by their geographical position, but according to the natural and original Ecclesiastical Division of the country.

According to official figures, the whites in Montana numbered 18,306 in 1870; and 39,159 in 1880. The last official census, that of 1890, gives the State 132,159 white people, an increase in ten years of 93,000. In the same census of 1890 the population by Counties is given as follows:—

Beaverhead	4,655
Cascade	8,755
Custer	5,308
Choteau	4,741
Dawson	2,056
Deer Lodge	15,155
Fergus	3,514
Gallatin	6,246
Jefferson	6,026
Lewis and Clarke	19,145
Madison	4,692
Meagher	4,749
Missoula	14,427
Park	6,881
Silver Bow	23,744
Yellowstone	2,065[1]

A sprinkling of the African and Mongolian races and a mixture of diverse European nationalities, impart to the population a somewhat cosmopolitan character. The great majority, however, are all English speaking people and American citizens by birth or adoption. Among the latter, those of Irish, German and French Canadian descent are, perhaps, more largely represented. Nearly one fourth of the whole population are Catholics.

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[1] We give here the Counties as they were at the time of our writing and previous to their present division, shown in the accompanying map and quite recently made. The fact of the new Counties appearing on the map and not in the text, can create no confusion, if the reader will but bear in mind that what have since become, Flat-Head and Ravalli Counties, have been carved out of the County of Missoula; Granite out of Deer Lodge; Teton out of Choteau; and Valley, partly out of Choteau, partly out of Dawson Counties.

In 1866 the second Plenary Council of Baltimore petitioned the Holy See for the erection of two Vicariates Apostolic, one in Idaho, the other in Montana. In accordance with the discipline of the Church, the limits of the two Vicariates were established on the line dividing the jurisdiction of the two Ecclesiastical Provinces of Oregon and of St. Louis, and as this line was the main Range of the Rocky Mountains, it followed, as we already stated before, that the part of Montana west of the Range was included in the Vicariate of Idaho, whereas, the Vicariate of Montana consisted of but the eastern part of the Territory.

Approving the petition of the Fathers of the Second Plenary Council of Baltimore, the Holy See in 1868 established the two Vicariates, and appointed to that of Idaho the Right Rev. L. Lootens of the Archdiocese of San Francisco, Cal., and to that of Montana, the Right Rev. A. Ravoux of St. Paul, Minn. The latter, however, declined the appointment, and the former, owing to ill health, resigned his charge in 1875. To fill the vacancies no new appointments were made, but, instead, the Vicariate of Montana was confided to the Vicar-Apostolic of Nebraska, and that of Idaho to the Metropolitan of Oregon for administration. And thus Montana, in spiritual matters was left, practically, no better off than before the erection of those Vicariates.

This was an abnormal condition, and became more so every day with the increase of population. The dual jurisdiction and the great distance of the two Sees to which Montana was subject, were felt to be in many ways a disadvantage to the spiritual welfare of the people, and hampered the progress of the Church. The wisdom of the Holy See sought and found a remedy for this. It united, April 14, 1883, the whole Territory in one Vicariate, making it subject to the Province of Oregon, and gave it, April 17, 1883, a resident Administrator, as will appear later on.

We have thus given the topography and described the civil and ecclesiastical organization of Montana as well. We now pass to its settlement by the whites; but we must say beforehand a word about its first explorers.

CHAPTER II.

EXPLORATION AND SETTLEMENT. EXPEDITION OF DE LA VERENDRYE. FATHER C. G. COQUART, S. J. MINERS' COURTS. VIGILANTES, ETC.

From the beginning of the 18th century, the French authorities were bent upon discovering an overland route from the Canadas to the Western or Pacific Ocean. Though active operations in that direction may be said to have commenced only from about 1717, the first expedition up the Missouri dates as far back as 1705, and as early as 1708 a party of Canadians had ascended that river some 400 leagues without, as they said, having discovered its source.

A new impulse to the enterprise was given in 1737–8, by the appointment of Pierre Gaultier de Varennes de La Verendrye, who now organized several expeditions in furtherance of the object. Some Jesuit missionaries usually accompanied the explorers, and Fathers Charles Michael Messiger, Nicholas de Gonnor, Michael Guignas, Pierre de Jaunay, Jean Pierre Aulneau, and Claude Godefroy Coquart, appear, at different dates, associated now with one party, now with another.

One of these exploring expeditions set out from Montreal in 1741, and was conducted by de La Verendrye himself. Two of his sons accompanied him, and Father Claude Godefroy

Coquart, S. J., a personal friend of de La Verendrye, was also in the party.[1] Passing through Lake Superior, and proceeding in a westerly direction, the explorers went along the foot of Lake Winnipeg, and then ascended the Assiniboine river as far as Fort La Reine, which had been erected in a former expedition some three years before, and which they reached October 13, 1741. Here they passed the winter. In the following spring, the party resumed their journey under the leadership of the elder son, de La Verendrye, Sr., remaining at Fort La Reine. They set out April 29, 1742, directing their course towards the Rocky Mountains, and, after fourteen months spent in their tour, returned July 2, 1743, to the Fort, whence they had started.

That these explorers penetrated into what is now the State of Montana, the report of that expedition leaves no room to doubt, though at this date and with the scanty resources and information within our reach, it is not an easy matter to determine exactly the route which they pursued. From the evidence before us, we are inclined to think that, after leaving Fort La Reine, they proceeded in a southwesterly direction and reached the country of the Mandans on the Missouri, and thence crossed over to the Yellowstone valley, whence, by one of the tributaries of the Yellowstone river, they traveled towards the range of the Big Horn Mountains. Here they turned back, and by the 19th of March they had retraced their steps to the Upper Missouri, and at this point, or somewhere in that vicinity, they placed on an eminence a leaden plate of the arms of the King of France and raised a monument of stones, which they called "Beauharnois." Descending then the Missouri, most probably to the very place they had struck on their outward journey, they returned to Fort La Reine, whither, as said, they arrived July 2, 1743.

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[1] "Je suis parti de Montréal avec le Révérend Père Coquart qu'on m'avait donné pour Missionaire.

"Dans le séjour que je fus obligé de faire à Missilimakinac, la jalousie s'attacha contre le Père Coquart, et l'empêcha de nous suivre, au grand regret de tout mon monde et de moi en particulier. Cependant, par les invitations de Monsieur le Général nous le possédons aujourd'hui au grand contentement de tout le monde."

Thus Monsieur de La Verendrye in his Report, which he wrote while at Fort de la Reine. And this establishes, beyond the shadow of a doubt, the presence of Father C. G. Coquart, S. J., in that expedition.—For the above extract from the explorer's Report, and other items contained in this part of our narrative, we are indebted to Father Arthur E. Jones, S. J., of St. Mary's College, Montreal.

Granville Stuart (Contributions to the Montana Historical Society, Volume 1) is of the opinion, that the explorers crossed over to the Missouri a little below where Fort Berthold is to-day, and ascended it as far as the Gate of the Mountains, where the river breaks through the Belt Range, just a few miles from Helena, and passing over to the Yellowstone by Deep or Smith's river and the head of the Musselshell, traveled up Pryor's Creek and through Pryor's Gap to Stinking river and went as far as the Wind river country, whence they retraced their steps towards the Upper Missouri. But it is immaterial which course they may have followed, when the fact of their reaching the base of the Rocky Mountains in what is to-day the State of Montana, appears to be established beyond any reasonable doubt.

Father C. G. Coquart, S. J., who is said to have been one of the leading spirits of this expedition, was a native of Melun, France, where he was born February 2, 1706. He entered the Society of Jesus May 14, 1726 and in 1738 crossed the Atlantic Ocean to labor on the Canadian Missions, where he spent twenty-seven years of his life. He died at Chicoutimi on the Upper Saguenay, July 4, 1765, and was laid to rest in the cemetery of St. Francis Xavier's Chapel.

It is somewhat striking, that while Father C. G. Coquart S. J., was, without a doubt, the first Catholic priest who visited this region, the one who followed him next, one hundred years after, should have been Father P. J. De Smet, S. J., and that two Jesuits, a century apart one from the other, should have been the first two priests who visited what is today our beautiful State of Montana.

Two other French expeditions followed in 1752 and 1753. They were sent out by Governor Jonquierre, one in the direction of the Saskatchewan and the other to the regions drained by the Missouri. But there is no record that either penetrated into the country now within the limits of our State. Some of the men who had gone out on the last two expeditions, remained behind, and one or two, here and there, seem to have found their way into some of the Indian tribes of the Upper Missouri and along the Yellowstone. Small groups of traders, hunters and trappers, mostly French people, soon followed the explorers and penetrated still further into the interior.

In 1803, by the Louisiana purchase, the whole Northwest passed from the dominion of France to that of the United States, and in the following year Lewis and Clarke[1] were sent out by the Government to explore the newly acquired continent; for such it really proved to be. The explorers passed through what is now Montana, both on their outward and return journeys, and the report of their explorations from St. Louis to the Pacific Ocean, fell upon America not less than Europe as a revelation.

The vastness of the country west of the Mississippi to the Pacific Coast, its natural attractions of river and mountain scenery, its forests, its abundance of game, its untold resources and incalculable possibilities, soon aroused and stimulated the interest and ambition of many, and the tide of emigration set in toward the great West. Though most of the travel overland had, at first, for its objective point, the Coast and the country lying on the western slope of the Rocky Mountains, detached bands and small groups of adventurers, traders, hunters, trappers and gold seekers, would occasionally take a more northerly direction, and pass through the mountain defiles and valleys of our State, where some of them tarried looking for gold, hunting and trading or went into winter quarters.

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[1] We follow the custom and spell "Clarke" with an "e," as the name seems to have been spelled ever since the first London edition of Lewis & Clarke's Travels across the Rocky Mountains. It is well known, however, that the explorer never signed himself but plain, unaristocratic "Clark."

In 1862 gold was discovered by these people, both at Gold Creek in Deer Lodge County, and on Grasshopper Creek, near Bannack, in Beaverhead County, at about the same time; and emigration into Montana may be said to have commenced with these discoveries. The find was soon noised abroad, and gold seekers began to pour in from all directions. This led to new discoveries, rich deposits of the precious metal being found, nearly every other day, in the gravels of many creeks, bars and gulches east and west of the Range. Famous Alder Gulch, afterwards Virginia City, was struck in February, 1863. Pioneer, Pike's Peak, Washington, Blackfoot, Bear, Silver City, Trinity, Montana Bar, Last Chance,—now Helena,—St. Louis, French Bar, Diamond, Crow Creek, with many other placer diggings east and west of the Rockies, are all familiar names in the mining history of the country, and were all discovered within a few years' time.

While the great majority of whites, at this point of our history, were engaged in placer mining or "prospecting" for new diggings, gold-bearing quartz, silver and copper leads, others took up land here and there in the most favorable localities, and went to farming or stock-raising, to supply the demands of the mining community. Thus, with the mining camps sprang up also farming and stock-raising settlements, in Deer Lodge, Flint Creek and Bitter Root Valleys; and also in the valleys of the Beaverhead, Gallatin, Jefferson, Madison, Boulder, Missouri and other places, east and west of the mountains.

In the first periods of their formation and previous to the complete civil organization of the Territory, there being in these settlements and mining camps no established authority, the settlers were a law unto themselves. In a more or less regular form, they appointed some of their number to the position of judge, sheriff, recorder of deeds, etc., and a tribunal composed of one or more, elected for the purpose, passed judgment on all controversies, with right of appeal on the following Sunday to a congregation of miners, whose decision was final. These Miners' courts, in such a state of things, were as legal in fact as they were indispensable for the preservation of order, and dealt out justice fairly, expeditiously and at very little expense to the community.

But with the sturdy, upright and law-abiding miner, the *auri sacra fames*, that most powerful incentive of crime on the part of greedy man against his fellow-being, was also bringing into the country a large number of ruffians and deep-dyed criminals, who, loathing the means and ways of honest profit, as too slow and laborious or uncongenial, sought by robbery and crime to enrich themselves with the hard earnings of others. The road agent, by euphonism so-called, made now his appearance, and not merely as an individual, but in organized bands, who, looking upon human life just about as the tiger does his prey, lay in wait for his victims, and soon terrorized the new community.

The situation was much aggravated by the fact, that some of the men appointed by the miners to keep order, were not only in sympathy, but made common cause with the criminals, and were, in fact, at the head of some of those gangs of robbers. No one's life was safe from their overt or insidious attacks. In this emergency, a number of the party of order joining and banding together, formed themselves into a Vigilance Committee, whose secret tribunal was to bring, and did bring, to speedy and summary justice all evil-doers.

Those of our readers who may feel interested in the stirring events that soon followed the organization of the now famous Committee of Vigilantes, are referred to the "History of Montana," by Warner, Beers & Co., Chicago, 1886, or to "Vigilante Days and Ways," by Langford, Copply & Co., Boston, 1890.—We pass on to speak of the first missionary work among the whites.

CHAPTER III.

FIRST MISSIONARY WORK AMONG THE WHITES OF MONTANA. THE HELL'S GATE AND FRENCHTOWN SETTLEMENTS.

The first missionary duty performed among the whites in what is now the State of Montana, were several sick calls attended from St. Ignatius Mission, at this time the only place in the country where the comforts of religion and the services of a priest could be secured. These sick calls came from different directions and at times from very distant points. One call to Bannack was attended by Father U. Grassi, S. J., in the fall of 1862, and the round trip implied a horseback ride of something over 500 miles. Other demands came from Gold Creek and the Deer Lodge country.

More frequently, however, they were from the Hell's Gate Valley, forty miles southwest of St. Ignatius, and lying about half way between this Mission and old St. Mary's. Here two settlements, one at each end of the valley, had sprung up in 1859–62. The one at the lower end being composed of French-speaking people (French Canadians), became known as Frenchtown, while the other, went by the ominous name of Hell's Gate. We shall see later, when speaking of Missoula, the origin of this rather suggestive appellation.

Among those who first located at or near these places, several were Catholics. Baptiste Du Charme, not long since dead and whose life spanned more than a century, and Louis Brown, both Catholics, were the first to settle near Frenchtown; while the Pelletiers, americanized into Pelkies, with their families and several others, all Catholics, were also among the first to take up farms and build homes near Hell's Gate.

There was but a day's ride between these settlements and the Mission. It was, then, a comparatively easy matter for these settlers to bring in a priest in case of sickness, and be visited on other occasions as well. Some also betook themselves occasionally to the Mission for their religious duties, and this was particularly the case on the great festivals of Christmas and Easter. Through these settlements, besides, lay the road frequently travelled by the Indian missionaries on their way to or from the Flat-Heads—at this time visited once in a while from St. Ignatius—the Cœur d'Alenes and the upper country. This alone gave the people in the valley many an opportunity to see the priest, and by their location and comparative proximity to St. Ignatius, the Hell's Gate and Frenchtown settlements had naturally the advantage of being the first in Montana to receive the ministrations of religion.

In 1863, Father U. Grassi, who was then in charge of St. Ignatius Mission, and had visited the new communities several times, purchased near the Hell's Gate village a piece of land, upon which he built, during the same year, a chapel for the whites of the settlement. The work was superintended by Father Joseph Caruana, who for that purpose stopped in the village a few days, while on his way to the Cœur d'Alene Mission. The structure was of hewn logs, and stood on the right bank of the Hell's Gate, almost opposite the mouth of the St. Mary's, known to-day as the Bitter Root River. Services were now held there occasionally, to the great delight of the Catholic settlers of that vicinity. This church, the first for the whites in Montana, was named after St. Michael, and remained a dependency of St. Ignatius for several years.

The chapel, however, was too distant for the larger number of Catholics living at the lower end of the valley, and in the following year, 1864, the same Father Grassi, assisted by

Father Menetrey, did here what he had accomplished in the upper settlement: he bought a partially improved parcel of land, and built upon it a church for the benefit of the Frenchtown community. This structure was also of hewn logs, and was raised on the elevated plateau a little northeast of the town. It was called after St. Joseph, and is the second chapel built for the whites in Montana. Father Grassi must, thus, be credited with the honor of giving to the whites in the State their first two churches. But that to the lot of Missoula County should have fallen the privilege of having the first churches for the whites as well as for the Indians, is also somewhat remarkable.

Like the one at Hell's Gate, the Frenchtown church remained for some years after a dependency of St. Ignatius, whence it was attended at stated times alternately with the former. Father Menetrey,[1] who had been charged by Father Grassi to superintend the building, was the first to officiate therein.

We shall return in due time both to Hell's Gate and Frenchtown, to complete the history of these Missions. We must now cross the Range, as Alder Gulch, or Virginia City, next in the order of things, calls our attention.

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[1] We connect Father Menetrey with the building of this church, on the authority of some Frenchtown people who are still living, and notwithstanding the fact that the Catalogue of the Province for 1864, and beginning with that year, places him at St. Paul's, Colville.

Father Menetrey had succeeded Father A. Hoecken as local Superior of St. Ignatius in 1859 and 1860. Two years later, 1862, he was assigned to St. Peter's, his place at St. Ignatius being taken by Father U. Grassi. Since in the Catalogue of 1864, we find him at Colville, his destination to that Mission must have occurred during 1863, when the restoration of the Colville Mission, which had been closed since 1859, was determined upon by Father Giorda. It follows from the above, that Father Menetrey did not go to Colville until some time in 1864, and that on his way there, he stopped at St. Ignatius for some time, during which he visited Frenchtown and assisted Father U. Grassi in building the church in this settlement.

CHAPTER IV.

MISSION OF VIRGINIA.

Father Giorda, S. J., was the first priest who visited this once famous mining camp. He arrived from St. Peter's Mission on October 31, 1863, and said the first mass there the next day, the Feast of All Saints. In this first missionary excursion to Virginia Father Giorda heard many confessions, baptized several children and married some couples, the baptisms and marriages being duly entered by him, on his return to St. Peter's, in the records kept at that Mission.

Soon after his arrival at Virginia, some Catholic gentlemen went around and collected quite a purse of gold dust, the only currency there at that time, and brought it to the Father. The apostolic man told these kind and good people that he had come after souls, not after gold, and declined with thanks the offering. He was politely reminded, that before leaving the camp he would certainly need some wherewithal, to pay for his board and for the care of his mount and pack animal; but he could not be persuaded to accept the gold. Some time after, when about to leave, he found out to his dismay, that his board bill and care for his two horses went up into the hundreds, and the good missionary had not one copper to settle up his indebtedness. The gentlemen who had foreseen all this, were ready and but too willing to relieve him out of his embarrassments. While all admired the disinterestedness of the Father, and many were greatly edified by it, some few others seemed unable to appreciate or even understand it, and thought his conduct had more than bordered on greenness. Father Giorda left the camp toward the latter part of November.

The following year, 1864, was an eventful one for the whole of Montana, but particularly for Virginia, and may be called the year of hangings, or summary justice dealt out to road-agents and other evil-doers. Some twenty executions, for the most part in Virginia or its immediate vicinity, took place between the 4th and 26th days of January of that memorable year. The poor wretches were all launched into eternity on very short notice and without chance of any spiritual assistance from a priest; there was no priest within three hundred miles of this place.

In the fall of 1864 Virginia was visited by Rev. J. B. Raverdy, a secular priest from Denver, Colorado, who remained there a little over a month, baptized several children and joined in matrimony five couples. The records of these were afterwards transmitted from Denver to Helena, where they are kept.

About Whitsuntide in 1865, Father Giorda was again at Virginia, but left soon after to visit the Missions on the west side of the Range, and make also some arrangements to have one of the Fathers attend Alder Gulch, which now counted some 10,000 people, a large number among them being Catholics. Father F. X. Kuppens, S. J., from St. Peter's Mission, arrived soon after, and remained several weeks. A few days before Christmas Father Giorda returned, and a frame building that was used as a play house, or theater, was now purchased and fitted up for a chapel under the title, not of St. Mary's, as has been wrongly stated by some writers, but of All Saints. This is evident from the front page of the Book of Marriages, which was opened at this time by Father Giorda himself, and which is inscribed as follows:—"*Liber matrimoniorum in Ecclesia Omnium Sanctorum in urbe Virginia, M. T. ab anno* 1865," to which is added, also in Father Giorda's own hand, the following:—"*N. B. Ecclesia dedicata fuit Omnibus Sanctis, quia ea die prima missa celebrata fuit in hac urbe a P. J. Giorda, S. J.*" On Christmas night Gen. Francis Thomas Meagher delivered a most eloquent and impressive address of welcome to the Catholic priest. The altar boy who served Father Giorda's mass, was a noted prize fighter.

Since February 7, 1865, Virginia had become the capital of the Territory. The first Legislature that sat there, elected Father Giorda Chaplain, but he begged off on the plea, that he did not know English well enough to accept the honor. By the beginning of April, 1866, Father Giorda left Alder Gulch to visit the Indian Missions.

In the month of August a couple of Sisters of Providence from Fort Vancouver, Oregon, arrived in Virginia on a begging expedition. They were accompanied by a secular priest, Rev. N. St. Onge, who ministered for a few days to the spiritual wants of that Catholic community. In the summer, Father U. Grassi, S. J., who had succeeded Father Giorda as General Vice-Superior of the Missions, assigned to Virginia Father J. A. Vanzina, S. J., who reached the place during the first part of November, and remained there in charge until the summer of 1867, when he was replaced by Father J. D'Aste, S. J., from Helena. In the early part of 1868 Fathers F. X. Kuppens, S. J., and L. Van Gorp, S. J., exchanged places, the latter coming to Helena, where the former was stationed, and Father Kuppens going to Virginia, where he remained only a few months. In the summer of the following year, 1869, Father D'Aste was recalled by the Superior, and from that time until the Fall of 1873, the Virginia Mission had no resident priest; it was attended and visited from Helena twice a year.

We may here remark, that, properly, it was not in the power of the Superior-General of the Indian Missions in Montana and Washington Territories to station Jesuit Fathers permanently in the white settlements that were now being rapidly formed all over the country; the authorization to do it had to come from higher Superiors. Further, the number of Jesuit Fathers in the country being very limited and insufficient to carry on the missionary work on hand among the natives, missions among the whites could not be undertaken by them without abandoning the Indians. It was easier, on the other hand, for the whites to secure from their Ordinaries the ministrations of some of the secular clergy, whereas the Indians, if not cared for by the Jesuits, would have been left utterly destitute of all spiritual assistance. And further still, as the spiritual care of the Indians in this country had been confided in a special manner to the Society of Jesus, the Fathers could not neglect, much less abandon without commands, their sacred trust. This condition of things was well-known to the higher authorities in Europe, who were loath, in consequence, to approve of any of the Jesuit Fathers being engaged permanently in missionary work among the whites, until at least the increased number of laborers on the field would render this practicable, without serious detriment to the spiritual welfare of the Indians.

In all periods of transition things are necessarily more or less unsettled, and this was just the case with the Missions among the whites in Montana at this time of our history. Appeal after appeal for priests for the whites in the Territory, was made by Father Giorda, both to the Right Rev. Aug. M. Blanchet, Bishop of Nesqually, and to the Right Rev. J. O'Gorman, of Omaha, to whose respective jurisdictions the country at this time belonged. But owing to the rapid settlement of all the northwest regions, the dearth of efficient missionary priests both east and west was so great, that neither Bishop could spare any for distant Montana. Still, Father Giorda's entreaties, in season and out of season, were finally instrumental in securing to the whites of the Territories the services of two devoted and excellent priests. They were the Rev. R. De Ryckere of Deer Lodge, the pioneer secular priest of the State, and Rev. Frank J. Kelleher, the pioneer priest of eastern Montana. Though a later arrival by seven years, we must speak of the latter first, as he was identified with the history of the Virginia Mission, with which we are now occupied. Of the former's long missionary labors in western Montana we shall speak later on.

Being compelled by the wants of the Indian Missions to withdraw Father D'Aste, S. J., from Virginia, Father Giorda,

REV. FRANCIS D. KELLEHER.

in 1869, renewed his entreaties with the Right Rev. James O'Gorman, that one of the secular clergy of the Diocese might be sent to look after the spiritual welfare of the many Catholics in Madison and Beaverhead Counties. No appointment was made until four years after, when Rev. F. J. Kelleher, from Omaha, was assigned by the Right Rev. James O'Gorman to Virginia, to the great delight of that community.

Rev. F. J. Kelleher arrived in December, 1873, and during the eleven years he was in charge of that Mission, he labored with zeal and devotedness, and endeared himself to all classes of people, Catholics and non-Catholics alike. His missionary field embraced the two Counties of Madison and Beaverhead, covering an area of some 300 square miles. Having secured a small colony of Sisters of Charity from Leavenworth, Kansas, he opened, in 1876, St. Mary's Hospital, in what had been the former Court House of Virginia, and to him Laurin owes the erection of its neat, little church, named also St. Mary's.

Being a lover of music, and a fine singer himself, Father Kelleher would take occasionally a leading part in musical entertainments gotten up for church or charitable purposes. The sacred concerts directed by him at the church of the Sacred Hearts in this city, are still remembered, and nothing to equal them has been heard since, here or elsewhere in the State. He had been educated for the priesthood in the English College at Rome, and was a gentleman of talent, uncommon scholarly attainments, and fine address. He was brimful of wit and humor, with an abundant store of keen, pointed sarcasm; and withal a zealous and excellent priest. He left Montana in 1884, to return to his native country, England, where, soon after his arrival, he was assigned by the Bishop of Southwark, London, to a place of distinction, which he has creditably filled and still fills to this day.

Since Father Kelleher's departure, Virginia has had no resident priest. It has been attended for some time from Dillon; then from Butte; at present it is occasionally visited from Granite. St. Mary's Hospital, whose continuance seemed to be no longer justified by the few calls on the charity of the Sisters, on account of the exodus of the miners, was closed in 1879.

According to the census of 1890, the population of Beaverhead and Madison Counties, which, as already stated, constitute this missionary district, is 9,347. However, the proportion of Catholics compared, is here considerably less than in other parts of Montana. Virginia, that in her glorious placer-mining days had as many as ten thousand people, contains at this time of our writing scarcely three hundred souls. But the mineral wealth still remaining in that Eldorado and its surroundings, is likely to give, ere long, a new life to the place.

We now part with this once famous mining camp, to speak of another not less famous, we mean Last Chance or Helena.

CHAPTER V.

MISSION OF HELENA. LAST CHANCE. ORIGIN AND ESTABLISHMENT OF THE MISSION.

Four miners who had been "prospecting" or searching for gold in different places, with no other results than uninviting colors, concluded on their way back to Alder Gulch to test the spot where Helena stands to-day. "That little gulch on the Prickly Pear," said they to themselves time and again on their way hither, "is our last chance;" whence the name of Last Chance to the Gulch. The four miners, on July 15th, 1864, were camped a little above where Wall Street runs at the present day, and sank two holes to bed-rock, one on each side of the little creek. They took out several nuggets of about a half dollar's weight each, and the gravel prospected well all through from the very top. There was no mistake about the find.

The first cabin, of but one room, was built here about the middle of September. In October some 200 men were already in the new camp, and during the winter of 1864–5, 115 cabins were erected. At a meeting held for the purpose, October 30, 1864, Helena was the name given to the new town. It was adopted "after several motions and ballotings" we are told, but what really led to the choice of the name, has never been clearly known. The following, from Col. C. D. Curtis, an old time Helena citizen, is the only explicit statement on the subject that we have been able to find; it also gives the correct pronunciation of the name.

"Helena was named after the fair Helen of Troy, hence it should be pronounced,

"Helen-a; after a darling, dizzy dame,
Of much beauty but spotted fame;
In pronouncing the name, understand me well,
Strong emphasis should be laid on Hel."
(*Board of Trade Journal,* April, 1889.)

The richness of Last Chance, and other gulches in its vicinity, soon brought hither a large number of people, and from its humble beginning Helena has steadily grown to the appearance and pretensions, if not quite yet to the dimensions, of a metropolitan city. It has been the Capital of Montana since 1876. Its log huts have been replaced by large, handsome and palatial structures in brick and cut stone, and with all the appointments, elegance and comfort not always found in older and larger communities. It is without a doubt the most substantially built city between St. Paul, Minn., and Portland, Oregon. It contains to-day a population of about 14,000 souls, nearly one-fourth being Catholics.

The cleverness, pluck, enterprise and public spirit of her citizens, not less than their frank, kind and generous dispositions, have given to Helena the prestige, intellectual, social and commercial, that has won her, deservedly, the title of "Queen City of the Rockies."

Some time previous to the discovery of Last Chance Gulch, gold had been struck some twelve miles northwest, on what was and is still named Silver Creek, also on the Prickly Pear, and some eight miles east of Helena at a spot called Montana City, and other places in the neighborhood. The first Catholic services in the immediate vicinity of what shortly after became known as Helena, were held at Silver Creek in the fall of 1864 by Father Giorda, S. J., and Francis X. Kuppens, S. J., while on their way to Sun River, or St. Peter's Mission, from the west side. They reached Silver City October 30th, and stopped at Jake Smith's, a son-in-law of Buffalo Bill, Bill Keiser, where Father Kuppens had beads and night prayers in English; while Father Giorda conducted the same evening devotions in the Indian language, for the benefit of a number of Indians who were encamped in that vicinity.

On the next morning, the Feast of All Saints, the first mass was said by Father Kuppens for the Indians, Father Giorda preaching to them in their own language. Then followed the second mass for the whites by Father Giorda, who also delivered a sermon in English. At this time Silver City was the seat and principal center of the County of Lewis and Clarke, then Edgerton County.

About the middle of November Father Giorda left St. Peter's with the intention to pass the winter at Virginia. He stopped over at Montana City, which lay on his way, and there on the next day he said mass in the house or cabin of Adam Crossman, now dead. He went up as far as Jefferson, or near it, where he also celebrated mass in D. Freiler's house. When about to continue his journey towards Alder Gulch, from some miners who were just coming from that place he heard the good tidings that Father Raverdy was then in Virginia. Exceedingly glad that those good Virginia people had a priest to minister to their spiritual wants, and thinking his going thither no longer necessary, he turned

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back, and, crossing over to the west side, by the way of Deer Lodge Valley, went to spend the winter at St. Ignatius.

About Christmas Father F. X. Kuppens revisited Silver Creek, and there, about a mile and a half above the town, selected a spot for a church, he himself hauling the first log for the building. The chapel was a small structure, 16 by 20 feet, of hewn timber. It was ready for use by Easter, 1865, and served the purpose for two years. The place was visited occasionally and had a congregation of nearly 100 persons.

On one occasion a miners' stampede occurred, and Silver Creek was almost deserted for a while. In the meantime the little church was "jumped" and occupied by some non-Catholic people. The miners returned and with revolvers and rifles were now about to dislodge the intruders. Father Kuppens was on the spot as soon as he heard of the danger; better counsels prevailed and the occupants, some time after, vacated the building. The diggings on the upper part of the Creek having been worked out and abandoned, mass was said occasionally afterwards in a store at Silver City. The little chapel was pulled down by somebody and used for firewood.

Father Kuppens was nearly a month on this missionary excursion, and after visiting all the white settlements in this vicinity, including Montana City, Jefferson and the Boulder Valley, returned to St. Peter's.

He was again on the field about Easter, and on this trip he visited Helena for the first time and said here the first mass. The spot where the Holy Sacrifice was offered up in Helena for the first time, lies between what are to-day State, Wood, Warren and Joliet Streets, close to the northwest corner of State and Warren. The church for the occasion was a small log cabin, still unfinished, and with as yet no window cut out. The roof was of poles, still uncovered with mud or earth, and the sides were not yet chinked. Subsequently, and previous to the erection of the church, mass was said both by Father Kuppens and Father Giorda in different places; on Water Street; on the upper end of west Main Street; in Wm.

Flemming's boarding house, which was not far from Parchen's corner on the east side of Main Street; and also on Broadway, a couple of doors above the present Herald Block. In this latter place there was at this time a log cabin, the dwelling house of Mr. and Mrs. Charles Leath, and there Father Giorda, in the fall of 1865, had services for several days. Two rough boards were nailed together in the shape of a cross and fastened to the gable of the mud roof cabin, facing Broadway. It was the sign for the Catholics of Helena of the priest's presence, and that the place had been made a temporary chapel, where mass would be said and confessions heard for some time. Father Giorda went hence to Virginia, whither he arrived, as said before, after the middle of December, or shortly before Christmas.

In the same spring Father Kuppens made the first move to secure some ground for a church on what is called to-day "Catholic Hill," and during that summer and fall went from one mining camp to another, visiting Virginia City, the Salmon River mines and other white settlements. He also made a missionary excursion over the Range to Carpenter's Bar, Blackfoot and McLellan Gulches. In the fall of 1865 he had returned to Sun River, whence he was called out soon after to attend a sick call to Diamond City, where a daughter of Mr. Sullivan, a girl about sixteen, was dying. Father Kuppens made the trip from Sun River to Diamond City in one and one-half day's ride, arriving in time to prepare the young woman for death. He officiated at her funeral; said mass there for the miners on the succeeding Sunday, and by way of Cave Gulch, where he said the first mass in the house of Mr. H. Whaley, now of Missouri Valley, he returned to St. Peter's.

As already stated, the Mission of Sun River being closed in the latter part of April, 1866, Fathers Kuppens, Ravalli and Imoda, were called to the west side. Scarcely three days after reaching St. Ignatius, a special messenger arrived, sent by acting Governor General Francis Thomas Meagher, and

CATHOLIC HILL, HELENA.

St. John's Hospital. Bishop's Residence. Parochial School. Cathedral. St. Vincent's Academy.

brought the General's request that Father Giorda, or, in his stead, Father Kuppens with power of attorney, should come over without delay, in order to convey to the United States Military the old St. Peter's site on Sun River. In obedience to General Meagher's summons, Father Kuppens was directed to return to the east side of the mountains, and made the whole distance between St. Ignatius and Helena in 24 hours. He thence traveled with General Meagher to Fort Benton and to the mouth of the Judith, where a military post, Camp Cook, had recently been established. On their way to the latter place, the monotony of the journey was relieved by a little experience and an unlooked-for adventure. The boat taking them down the river was wrecked, and both the General and the Father had to blindfold their horses and swim ashore.

One of the relics of the wreck was brought to this city, where since it has been, and is still seen and heard to this day. It is the sharp, silvery little bell, that in past years called our Catholic people to the little church on the hill, and which still continues on duty by summoning, unwelcomely betimes, our youngsters to their desks and slates on all school days.

Upon the return of Father Kuppens to Helena from his northern trip, the project of building a church at this place was discussed and set on foot. The meetings that were held for the purpose proved eminently successful, and Hon. J. M. Sweeny, now deceased, was given the contract to erect the building, a frame structure, 22 feet by 60 feet, to cost in the neighborhood of $2,500.

In the meantime, a petition addressed to Father U. Grassi, who had just succeeded Father Giorda, asking for the appointment of two Fathers for this Mission, was drawn up and numerously signed by the Catholics of the place. The original is still preserved in the archives of the Missions, and the following gentlemen, among many others, were some of its signers: John C. Curtin, to-day Helena's worthy new mayor; F. L. LaCroix; J. R. Drew; C. D. Curtis and brother,

J. H. Curtis; J. J. Blake; J. M. Cavanaugh; J. T. Sullivan; Neil Sullivan; J. P. Tierman, M. D.; J. M. Sweeny; J. M. Hays; W. Bardwell; J. G. Hughes, etc., etc. The petition was dated October 10, 1866, and was carried to Father Grassi by Father Kuppens himself on his return to St. Ignatius.

Hereupon, after the matter had been freely discussed, the Vice-Superior assigned Father Kuppens to Helena, with Father D'Aste, S. J., as assistant; while Father J. A. Vanzina, S. J., was destined for Virginia. Writing at the same time to the Right Rev. James O'Gorman, Father U. Grassi made him acquainted with the facts that led to the opening of these Missions, and submitted his action to the Bishop's approval. This the Right Rev. James O'Gorman not only granted, but he further expressed much gratification and pleasure at what had been resolved upon and done in behalf of the Catholics of Helena and Virginia.

The Fathers arrived by the end of October, and on All Saints' Day with the opening of the New Church, the Helena Mission was formally established. The church was dedicated to the Sacred Hearts of Jesus and Mary, the title proposed by a Catholic gentleman, L. F. Lacroix, who is to this day a leading member of the congregation. Father J. A. Vanzina, who was on his way to Virginia, stopped over for the occasion, and took an active part in the opening services. By the following Sunday a small melodeon, one of the first brought into the country, had been secured, and from that on, the singing of the divine service by a small choir of local talent, became one of the attractions of the little church on the hill.

At a meeting of the Helena Congregation held shortly after, November 4, 1866, a resolution was passed by which all right and title in the church buildings and lands then in their possession, were conveyed to the Society of Jesus. The resolution was subsequently ratified by the Right Rev. Bishop, in a letter addressed to Father Grassi, and on file among the early records of the Mission.

The Fathers dwelt at first in two little rooms in the rear of the church, one of these serving also for sacristy. Their sleeping apartments were two berth-like shelves, one above the other in a dark corner, and screened off from the rest by a thin partition. About a year after, the old Gazette building on Ewing Street, just across from the church, was purchased, and there the Fathers resided until a less uncomfortable dwelling was erected by Father L. Van Gorp, S. J., on the now vacant spot between the Episcopal Residence and the Cathedral. This and other parcels of ground on Catholic Hill were secured, principally through a generous contribution from Mr. Chas. L. Dahler, of this city.

By the middle of December, 1866, Father Kuppens was hurriedly summoned to Cave Gulch, the scene of a most lamentable disturbance, and where a number of miners were either dead or dying. A dispute over some mining grounds had divided the camp into two sanguinary factions, and, as the result, five young, sturdy men were hushed into premature graves, at the hands of fellow miners. Father Kuppens swam across the Missouri, and appeared on the scene while the two factions were still firing at each other. Four bodies were brought into Helena and buried from the little church on December 16, 1865.

Theirs were the first graves opened in the now old cemetery site, east of Dry Gulch, which was secured on this mournful occasion. On December 12th had taken place the first funeral from the Catholic church on the hill. It was that of Patrick Seary; but he is entered in the book of interments as buried in the common city cemetery; whereas, the four others, Dennis Murphy, John Hassard, Thomas Chever and Patrick Osborn, and, on the next day, Michael McLaughlin, a victim also of the Cave Gulch disturbance, are entered as buried in the Catholic cemetery. These are the first burials on record in the books of the Helena church.

The fear that if laid out on lower ground, the miners' pick and shovel would soon dig it up and disturb the dead from their resting places, led to the location of the old cemetery on the hill-side of Dry Gulch. It was soon found out, however, that the spot, besides being of difficult access in the winter months, was also too rocky for the digging of graves, and another site was selected west of Last Chance at the foot of Mt. Helena, in the direction of the Hot Springs. But we find no record of any one having been buried in that locality.

The present cemetery site, a four acre plot, was donated to the church by Mr. and Mrs. Bruno Ferrero, occasionally Americanized into Mr. and Mrs. Brown or Farrell. It was a fraction of a tract of some 40 acres which they had secured by pre-emption, and of which they disposed, some time after, to other parties. The property has since become very valuable. Mr. B. Ferrero and his estimable wife, a convert to the faith for a number of years, belong to that class of noble Christians whose lives are not only industrious but also most exemplary and whose children honor both, themselves and their parents, by walking in their footsteps and reproducing in themselves their parents' virtues. They now live in the Boulder Valley, where they removed a few years ago.

About this time, the little church on the hill received, as it were, an Angel's visit in the person of a German priest and a nobleman, whose name was Graaf. He left to the church some vestments, a chalice, a remonstrance, some altar-boys' cassocks and surplices, altar linen, etc. Some of the articles donated by the strange visitor, are used to this day in the Cathedral. The Reverend gentleman was the guest of the Fathers only a short while, and no one ever knew whence he came or whither he went.

The district of the Helena Mission was a very extensive one at this time, and included the Boulder and Missouri Valleys, Diamond City, Bozeman, Fort Ellis, established at this date, the Gallatin Valley, Beaver Creek, Sun River, Fort Benton, Silver City, Unionville, Jefferson, and a number of other mining camps and farming settlements north, east, south and west of Helena. All these places were visited more or

BROTHER PASCAL MEGAZZINI, S. J.

less frequently, according to their distance and the number of Catholics in the settlements, and these missionary excursions kept one of the Fathers constantly on the go, the whole year round.

Late in the fall of 1867, Father U. Grassi visited Helena and remained here several months. At this time the Fathers had not yet begun housekeeping, and took their meals here and there, where best they could. Father Grassi was a man of a remarkably robust constitution and no less remarkable endurance, and could live through the long winter on half a sack of flour and a few pounds of bacon, as he had done already more than once on the Indian Missions. He was ordinarily his own cook, and his repast, like one of those arithmetical combinations that always give the same result, consisted of pancakes and bacon, bacon and pancakes, and so on indefinitely. Whilst in Helena, he was invited time and again, and most persistently, to a gratuitous and bountiful board proffered him by the kindest of hosts, Neil Sullivan, who was then the proprietor of the old St. Louis Hotel. But Father U. Grassi had no relish for dainties, and nothing could replace his "pea coffee" and the slapjacks of his own cooking. His companions, however, not being blessed with similar stomachs, were but too glad to accept of the kind landlord's hospitality.

It is also related of Father Grassi, and we have heard the story from him several times, that one day he was just about to mount his horse, to go somewhere, when two individuals walked up to him. Both, awhile before, had heard the Father speak on distractions in prayer, and now one of the two remarked that, he did not see why people could not pray without being distracted; he had no distractions when he was praying. "Look here, sir," said Father Grassi to him: "This horse is yours, if, upon your honor and conscience right now, you will say only one Pater without letting your mind wander away." The man accepted, and, taking a devout and prayerful attitude, blessed himself and commenced.

But he soon gave himself hopelessly away by inquiring, whether with the horse he was not also to get the bridle and saddle.

Father Grassi left in the spring, and about the same time a lay-Brother, Paschal Megazzini, S. J., was added to the Fathers' Residence. This good and favorite Brother became now, and was for many years after, a genial figure on Catholic Hill, where he did more varied hard work than any one man would seem equal to.

In the same spring Father F. X. Kuppens and L. Van Gorp replaced each other, the latter coming to Helena, while the former was assigned to Virginia. Unfortunately, however, for these Missions, Father Kuppens was recalled soon after, returning to the States, during the summer, by the way of Fort Benton. While on this field, he had endeared himself to every manner of people. He was an indefatigable worker, and known throughout Montana as one who could manage not only wild bronchos, but old, rusty sinners as well with singular dexterity. His departure was keenly felt by all who knew him, and his remembrance is still fondly cherished by many an old-timer in the Boulder Valley, and wherever he had exercised the duties of his missionary calling. Father F. X. Kuppens, S. J., may be called the first pastor of the Helena Church.

In the summer Father D'Aste removed to Virginia, while Father Van Gorp was given another assistant in Father C. Imoda. The latter's missionary duty, however, besides assisting in the spiritual care of the whites of the district, was also to visit the Blackfeet Indians, which, as we have seen elsewhere, he continued to do until the Mission of St. Peter was re-opened.

CHAPTER VI.

Mission of Helena, Continued. The First Sisterhood for the Whites in Montana. Hangman's Tree, and other Incidents.

By this time of our history, Helena had made such progress that her future, as a lasting place, seemed no longer a matter of conjecture or doubt, and the project of bringing in some Sisterhood for school and hospital purposes commenced now to engage the attention of the Fathers as well as the Catholic portion of the community. Father P. J. De Smet, whose good offices and assistance in that direction had been solicited already some time before, and first by Father F. X. Kuppens, seemed much interested in this good work, and had promised to do all in his power to have Sisters come out to Montana as soon as the people here would be ready to receive them. In the summer of 1869 Father L. Van Gorp renewed the application and received the same assurance. Upon this favorable answer, he began to make ready by securing first a suitable location, and bought for the purpose several lots adjacent to the old Gazette site east of, and along Ewing Street, the present Academy grounds.

While Father Van Gorp was thus preparing a place, Father De Smet was at work at St. Louis to obtain those who were to occupy it. The Rt. Rev. John B. Miege, S. J., Bishop of Leavenworth, Kansas, had arrived at St. Louis during the summer of 1869, on his way to Rome to attend the Ecumenical Council of the Vatican. Father De Smet happened to meet him on the street, and after a few words of greeting and inquiry, claimed the fulfillment of a promise which the Bishop had made him some time before, viz: to send Sisters to Montana when the Fathers there would be ready for them. Bishop Miege referred Father De Smet to the Community in Leavenworth, saying, "Tell the Mother I am willing the Sisters should go, if they can be spared." Father De Smet lost no time. He called upon several wealthy ladies and solicited from them sufficient donations in money to defray all the traveling expenses of the Sisters to Helena, Montana. This accomplished, he took the first train to Leavenworth, and on the same day he arrived sought an interview with the Council of the Sisters of Charity.

The Rev. Mother and her Councillors, in the grateful remembrance of some timely assistance rendered their Sisterhood by Father De Smet some years before, received his application with favor, and five members of the Community were soon picked out and ready for the long journey. The chosen ones were Sister Julia, the head and leader of the band, Sister Bertha, Sister Loretto, Sister Mary and Sister Regina. Miss Rose Kelly, who is still remembered in Helena as a young woman of rare musical talents, was also of the number. At Father De Smet's request, the little colony were assembled all together in the parlor, and after his "inspection" he seemed to be delighted with their good spirits. There only remained for him to secure the railroad tickets and other fare to Helena. This was promptly attended to, and it was not until he had bidden the Missionary Sisters good-bye on the train, and seen them speed along towards their distant home, that Father De Smet felt that his mission was accomplished.

The Sisters left Leavenworth on the Feast of St. Michael, September 29th, and reached Helena on the 10th of October. Being the first Sisterhood to come into the Territory since the settlement by the whites, their arrival was an event of no little importance in the church history, not only of Helena, but the whole of Montana.

Beyond securing a site, nothing had been done as yet in regard to the erection of buildings for the new Community, as it was thought that, once on the place, the Sisters themselves would know and plan what might better suit their own requirements. After reaching Helena, and sharing for a few days the hospitality of some Catholic families, the little colony

REV. LEOPOLD VAN GORP, S. J.

was provided with a temporary shelter in the old Gazette shack, which was now vacated and placed at their disposal by the Fathers, who returned for awhile to their holes or little places in the rear of the church.

In the meantime, laborers and mechanics had been put to work, and a conspicuous frame structure soon loomed up on what had now commenced to be called "Academy Hill." The building was ready for occupancy by the latter part of December, and by the beginning of January, 1870, St. Vincent's Female Academy, the first institution of the kind for the whites in Montana, was opened for the reception of pupils, both day scholars and boarders. The old Gazette shanty had now also been fitted up partially into a class-room for boys, and, thus, with the opening of St. Vincent's Academy, a day school for boys was also inaugurated.

The little band of peaceful souls were but a short while in their new quarters, when they were treated to a rather grewsome glimpse of western ways. Some three hundred yards east of the Academy and in full sight of its inmates, there arose, in what was called "Dry Gulch," a grim, solitary tree, with a stout limb that projected from the parent trunk, almost horizontally, about eight or ten feet above the ground. The tree was a very peculiar growth in many ways, and brought forth fruit betimes all of a sudden and of a most extraordinary kind. A casual glance at it by one of the Sisters one day, sent a shudder through her not less than all the rest. The tree had borne fruit during the night, and a human being was hanging from the limb we have just described. It was but a few weeks later, when the deadly plant had become still more prolific, this time two human forms being seen dangling from its branches. More than twenty years have passed, but have not quite obliterated the ghastly vision from the minds of the beholders.

For those of our readers who may not be familiar with the early history of Last Chance or Helena, we may add here by way of explanation that "Hangman's Tree," as it was called, had been selected by the Committee of Safety or Vigilantes of this district, as a handy and inexpensive instrument to deal out summary justice to evil-doers, and quite a number were sent out of the country by the "Hangman's Tree" road. But were all these really guilty of the crimes for which, ostensibly, they suffered and were executed? And was the punishment meted out, deserved in every case by the misdeed for which it was inflicted? Perhaps so; still, who knows but some such summary sentence will yet be revised, and even reversed at the judgment seat of Him who "will judge our justices!"[1]

The two last seen hanging from the tree, were Joseph Wilson and Peter Arthur L. Compton, executed April 30, 1870, for attempt to murder and rob George Leanard, a few days before. Neither was a Catholic, still, Compton, when

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[1] The following is from *The Proceedings of the Grand Lodge of Ancient Free and Accepted Masons of Montana: Eighth Communication. A. D.* 1872: *A. L.* 5872. Pages 101, 102.—Helena: The Rocky Mountain Publishing Co., 1873:—

"Among those who were hung on the fatal tree in the adjacent gulch was one who came to us recommended from the Committee and Lodge in Virginia City as a friend and Brother. He passed, while here, under the name of Trosha, or more commonly, Frenchy. He had been examined in Virginia City Lodge, and was vouched for in our Lodge by several brethren who had met him there. For a time he made himself one of the most zealous and efficient ministers of justice; was employed by the Committee of Safety as special night policeman. In the Lodge he had acted as Tiler on several occasions; was always prompt, ready and willing to do any duty required of him. Some brethren from Oregon, who subsequently visited our Lodge, and had known him there some years before, made inquiries about him, and intimated doubts of his being a Mason. A special committee was at once appointed to examine him and ascertain his true claims to the character he was acting. Meanwhile, I forbade his admission to the Lodge, and brought upon myself his fierce displeasure. In several conversations with him, at various times and places, I detected him in contradictions, which he made awkward work in attempting to explain, till he seemed to realize that he had unwittingly betrayed his true character as an impostor. To make our convictions doubly sure, we suspended judgment till answers were received from Louisiana and other jurisdictions where he claimed to have been made or affiliated, and thorough search had been made through their records. The answers received left no room for doubt,

SISTER BERTHA.

made aware of his doom, asked to see a Catholic priest. Just at this juncture Father L. Van Gorp and his assistant, Father C. Imoda, happened to be both out of town on missionary duty. The latter, however, had been summoned to attend a sick call only a short distance, and was due home at any moment. On hearing this, the leaders were considerate and indulgent enough to suspend proceedings for a while, but the priest not coming as soon as expected, it was now resolved to wait no longer. The victims, followed by a large crowd of people, were being taken to "Hangman's Tree," when, happily, Father Imoda arrived. A halt was made, to give the condemned man a chance to see the priest and receive at his hands the comforts of religion. These were given him partly on the same wagon on which he was being

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and the judgment upon his Masonic claims and standing was unanimous. His loss of standing among the Masons led to his loss of standing in society and fuller investigation into his general character. He was discharged from his place on the police, and could find no employment anywhere. Regarding me as the author of his calamities, he was often heard indulging in threats of bloody vengeance against me. Of this, however, I knew nothing at the time, and only after the execution did they explain to me the singular circumstance that I had observed him about my cabin at a very unusual hour of the night, without any apparent cause or satisfactory reason. With a fatality that seemed to court destruction he still lingered in a community where he was an object of aversion and suspicion to every honest man and good citizen, and sank rapidly into debauchery and crime. It was not long till he was detected in a bold robbery of a very aggravating nature. The offence itself seems hardly to have merited the extreme punishment that he received, but the false part that he had played, . . . with much additional evidence as to his former life and connections, satisfied his judges that he had been and still was a member of a gang of road agents, acting the part of spy, and that there was no country to which he could safely be banished, save to that one from which no traveller returns. The high reputation that Masonry bore in those earlier days, the protection that the name afforded, through the general conviction that a blow aimed at one of its members would be avenged by all, rendered it an object of the highest ambition to gain admission within its charmed circle. So far as I have ever known, this was the only instance where imposition ever attained even to partial success, and the final result in this case was not calculated to encourage a repetition."—*Grand Historian's Address.*

carried to death, Father Imoda riding with him and being at his side up to the last.

Of the five pioneer Sisters who came to Helena, in 1869, Sister Bertha is the only one who still remains on duty here. Sister Regina passed to the Lord at the Mother House in Leavenworth May 5th, 1875, at the youthful age of 26, and shortly after she had been recalled from Montana, where her delicate health had become seriously impaired. The rest are pursuing the duties of their calling in different branch houses of the Order elsewhere.

As appetite betimes comes with eating, so here also; no sooner was the school started than a Hospital was felt to be even more needed than a school. And not without reason, for, comparatively, there were as yet but few children in this new mining country, whereas, the number of miners sick or disabled by accident and in great want of proper care and patient nursing, was considerable. Thus, the establishment of the Sisters' School naturally led to, and hastened in many ways the establishment of a Sisters' Hospital. Suitable buildings were soon contracted for, and before these were quite completed, a new colony of Sisters from Leavenworth arrived to conduct the new Institution, opening it late in the fall of 1870, under the name and patronage of St. John the Baptist.

The Sisters whose arrival we have chronicled, belonged to an independent established branch of Sisters of Charity, and since by its Foundations, and the zealous and efficient labors of its members in our midst, the new Community became closely connected with the progress of Catholicity in Montana, it will not be out of place to give here a brief sketch of its origin.

SISTER LORETTO.

CHAPTER VII.

THE SISTERHOOD OF CHARITY OF LEAVENWORTH, KANSAS.

In 1812, Rev. Father David, one of the pioneer priests of Kentucky, conceived the idea of founding a Community for the purpose of supplying female teachers for the Diocese, under the auspices of Right Rev. Bishop Flaget. The zealous Father soon commenced the good work by congregating together a few pious girls of the surrounding country, who had long wished to devote themselves to God in the religious state.

With his Bishop's approval, Father David formed his young Sisterhood according to the Rule and Constitution of St. Vincent of Paul for the Daughters of Charity of France, not varying in the least from either, with the exception of a few additional clauses, which the difference of this country from that of France made necessary.

The Sisters commenced their labors near St. Thomas' Seminary, Bardstown, Kentucky, but in a short time removed to their new Convent, Nazareth, two and one-half miles from Bardstown, which was then the Episcopal See.

In a few years, Nazareth became the Mother House of a large community, and as early as the year 1820 it had established branches in Scott County, Louisville, Yellowbanks, Elizabethtown, and Bardstown. In 1840 a colony of Sisters was sent to Nashville, Tenn., the first establishment outside of Kentucky.

In August, 1819, Father David had been consecrated Coadjutor Bishop of Bardstown, but this did not prevent him from continuing the care and instruction of the Sisters of Nazareth, over whom he presided more than twenty years as the Episcopal Superior. As time advanced, the colony of Sisters of Nashville had increased to more than twice their former number. In 1852, six of these Sisters having determined to transfer their allegiance to the Right Rev. Bishop Miles of Nashville, the other members were recalled to Nazareth, the Mother House in Kentucky. From these circumstances originated the Sisters of Charity of Leavenworth, Kansas, the first six having made their novitiate and profession at Nazareth, under the guidance of Right Rev. Bishop David, their founder.

In a few years the colony of seceders found that they had made a mistake in locating in Tennessee, as they saw no possibility of extending the works of charity contemplated in the rules of St. Vincent beyond that State. This matter was often discussed among themselves, and finally resulted in a general wish to remove to the Northwest Territory, where an extensive field for the exercise of their duties presented itself.

About this time a Metropolitan Council was convened at St. Louis, Missouri, and Sister Xavier Ross, who was at the head of the Nashville colony, availed herself of this occasion to see one or more of the suffragan Bishops of that See, with a view to secure a home for the Community. Upon her arrival in St. Louis, she sought an interview with Father P. J. De Smet, with whom she had a reading acquaintance, and laid the whole case before him, confidently asking his advice. The Father informed her that Bishop Miege, of Leavenworth, would attend the Council, stating at the same time, that one of the Bishop's intentions, as he had learned from the Bishop himself, was to procure a colony of Sisters to teach in Leavenworth, and therefore, he advised her to see his Lordship and confer freely with him on her affairs.

Being called upon by Mother Xavier, the Right Rev. Bishop, who had already been notified of her object by Father De Smet, informed her that he would receive the whole Community most willingly. By the end of February, 1860, the former Sisters of Charity of Nashville had passed under the jurisdiction of Bishop Miege, and from their new home became known as the Sisters of Charity of Leavenworth, Kansas.

MOTHER XAVIER ROSS.

Of the six members who had been authorized by their Ecclesiastical Superior to transfer their allegiance to Bishop Miles of Nashville, two died before the colony removed to Kansas, while a third one returned to the Nazareth Convent. Thus, the three others, who were Mother Xavier Ross, Mother Vincent and Sister Johanna, may properly be called the founders of the Leavenworth Sisterhood.

These three remarkable women are still living and not unknown in Montana, the two former having been in charge of St. Vincent's Academy and the latter of St. John's Hospital, both in this city, for several years. Of the younger members of the Nashville colony, that is to say, of those who had joined the original band of six previous to their moving to Kansas, several also survive, and three of them reside in our midst. They are Mother Josephine, who is and has been for many years in charge of St. John's Hospital; Sister Placidia, who presides over the Orphan Department attached to the same Institution, and Sister Ann, on duty at St. Vincent's Academy.

Under the leadership of Sister Xavier Ross, the first Mother, the new Sisterhood increased rapidly in numbers, and from the Mother House of Leavenworth soon spread to other parts of Kansas. Later on, they opened branch Houses in Missouri, Colorado, Montana and Wyoming. From the State of Missouri, however, they subsequently withdrew to exercise their calling further west, where a newer and larger field was open for their labors. They had established only four Houses in Kansas, when they were called upon to branch out into Montana. The Sisters of Leavenworth have to-day a membership of 300 and conduct 30 establishments, eight of which are in our own State.

With this brief account of the Sisterhood that was destined to do so much good in the cause of Catholicity in this part of the Northwest, we return to our narrative, and crossing over the Range, take up the local history of the Deer Lodge Mission and its dependencies.

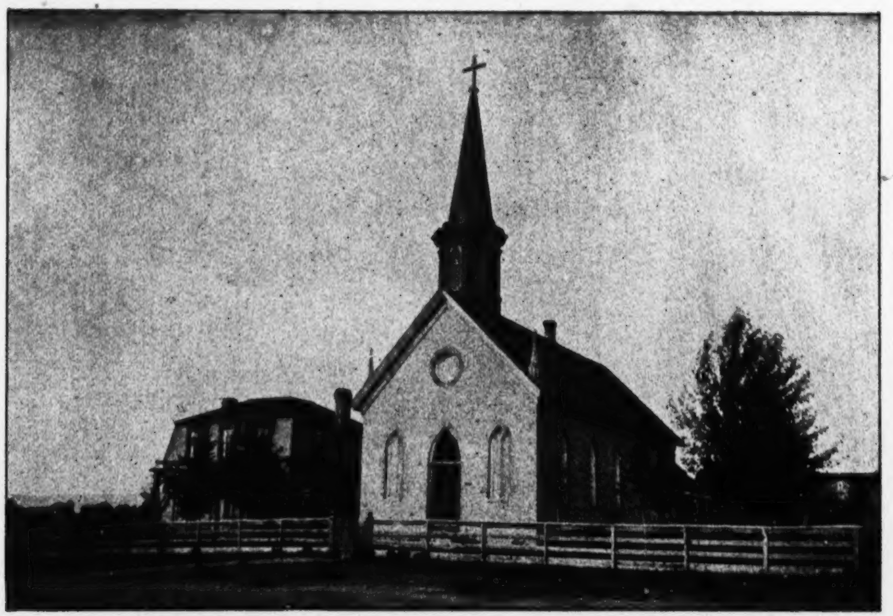
CHAPTER VIII.

MISSION OF DEER LODGE. FIRST MISSIONARY WORK. REV. R. DE RYCKERE. CHURCH OF THE IMMACULATE CONCEPTION, ETC.

The name Deer Lodge, by which the valley, the river, the town and the County are known at present, is an old appellation derived from the Indians. The Hot Springs mound, a most picturesque freak of nature in the center of the upper part of the valley, looked at from a distance, before any buildings obstructed its view, had all the appearance of an Indian lodge; and the hot springs vapor ascending from it, conspicuous in cold weather for miles around, made the resemblance still more striking. The warm and genial temperature produced by the heat of the springs and their rising vapors, clothed the surroundings, even in the coldest winter months, with almost perpetual verdure, and the spot, in consequence, was the favorite resort of the white tailed deer that gathered there in large numbers from the snow-covered mountains and valley. Whence the name, the dwelling place, the home of the deer, or Deer Lodge, given to it by the Indians, who in their names of things and places, not unfrequently, express nature's poetry:—

Spanish Fork, from the fact that some of its first settlers were Mexicans; Cotton-wood, from the tree growing there; and also La Barge City, after Capt. Jo. La Barge, of St. Louis, were the names given to the place by the whites at different times, and under these appellations it appears in the earliest maps of Idaho and Montana. It must be said, however, according to the "survival of the fittest" theory, that the original Indian name was the fittest, since it alone has survived all the others.

On reaching the Dog Creek Summit going westward, the view of the Deer Lodge Valley and its gem city, as it sud-



CHURCH OF THE IMMACULATE CONCEPTION, DEER LODGE.

denly burst upon the coach traveller of former days, is a glorious vision of matchless beauty. The whole valley beneath is in full sight, and the neat little town is seen nestling in its cotton-wood groves on the right bank of the Deer Lodge River. The stream flows through the center of the valley in a northwesterly direction, and its course is indicated all along by a meandering growth of cotton-wood. Here and there fine ranches and farms dot the bottom. Beyond the river rise the bench lands, stretching back and up to the pine forests on the mountain sides. Above the broad, wooded belt, tower bare, bold cliffs of gigantic proportions and over all Mt. Powell, some 13,000 feet high, and the other snow crests of the Gold Creek range. The general appearance of these crests, as seen from this point, is, in the words of Bishop O'Connor, that of a sea after a violent storm, but no waves of ocean could more than miniature these mighty upheavals of the earth's crust.

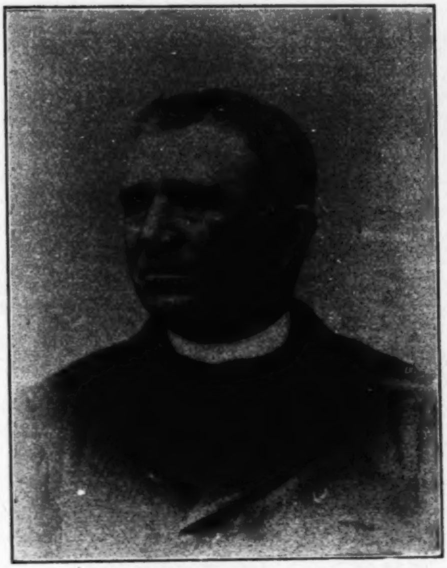
The first missionary work in Deer Lodge and vicinity was done by some of the Jesuit Fathers, nominally Father Giorda, who, on his travels to and from the Indian Missions east and west of the Range, visited these settlements several times previous to 1866. He was for the first time at Cotton-wood, as the place was then called by the whites, in March of 1863, and some baptisms performed by him on that occasion, are recorded at St. Ignatius Mission. He was there again on and about the 19th of March of 1864, and said mass at the house of Mr. John Grant, or plain Johnny Grant, as he was familiarly called in those days. In the baptismal records of St. Peter's Mission we find 18 baptisms performed by Father Giorda at Deer Lodge, March 19, 1864, and among the number appear seven children of Mr. Grant's own family. The place was visited again by him in this same year in December, and in the May of the following year, and on both occasions he baptized several children *in viciniis* of Deer Lodge, *in oppido* Deer Lodge, at Hot Springs and Silver Bow, as appears from the same records.

The numerous and rich placer diggings discovered in Deer Lodge County were now attracting thither a large influx of miners, and as many of these were Catholics, the presence of a resident priest in this part of Montana became indispensable. The matter was laid by Father Giorda before the Ordinary, Right Rev. A. M. A. Blanchet, who assigned Rev. Remigius De Ryckere to the new field. The Father reached Deer Lodge in July, 1866, and from his arrival, properly, dates the beginning of the Mission.

Rev. R. De Ryckere is still at his post, and has the honor of being the Dean of the secular clergy in Montana. He is a native of Emelghen, a little town in West Flanders, Belgium, where he was born on August 6, 1837. He made his theological studies at the American College in Louvain,—that famed nursery of Levites that has given so many zealous and efficient missionary priests and such a galaxy of eminent Prelates to the church in the United States,—and was raised to the priesthood by His Eminence Cardinal Sterckx, at Mechlin, May 21, 1864. He left Europe in 1865 for the Diocese of Nesqually, for which he had been ordained, and toward the end of September, landed at Vancouver, Washington, whence, in the summer of the following year, he was appointed to start the Deer Lodge Mission.

Father De Ryckere arrived at Deer Lodge early in July, and held his first Sunday services at the house of Mr. John Grant, the present residence of Mr. Conrad Kohrs. In October he commenced the erection of a chapel on Main Street, between Fourth and Fifth, and the hewn log structure was ready for use by the 8th of December, the first mass being celebrated therein on that day. It was named after the Immaculate Conception, and is the first church building erected in Deer Lodge County.

From Deer Lodge, where he made his residence, Father De Ryckere visited at stated times all the numerous mining camps within the County. Gold Creek, Pioneer, Pike's Peak, Blackfoot, Bear Gulch, and Bear Mouth, McClellan Gulch, German



REV. REMIGIUS DE RYCKERE.

Gulch, Cable, Anderson, Butte, Silver Bow, Philipsburgh, and other places were attended and regularly visited by him at this time. To the mining camps were subsequently added New Chicago, Flint Creek, Nevada Creek, and other settlements, the list being still further increased quite recently by newer communities, Elliston, Garrison, Avon, Drummond and others sprung up since Montana's railroad period began.

The difficulties and hardships of his early missionary life can be more easily imagined than told, and if written, would fill a good-sized volume. Horse-back rides of 40, 60, 80 and more miles over impassable trails, in the dead of winter and through deep snows, or under the scorching sun of the summer, were weekly occurrences in the discharge of his missionary duties. Accidents to life in the mining camps were frequent, equally frequent being broils and shooting scrapes, and the good Samaritan had to be on the saddle whole days, and even nights, to reach the sick in time for the last comforts of religion.

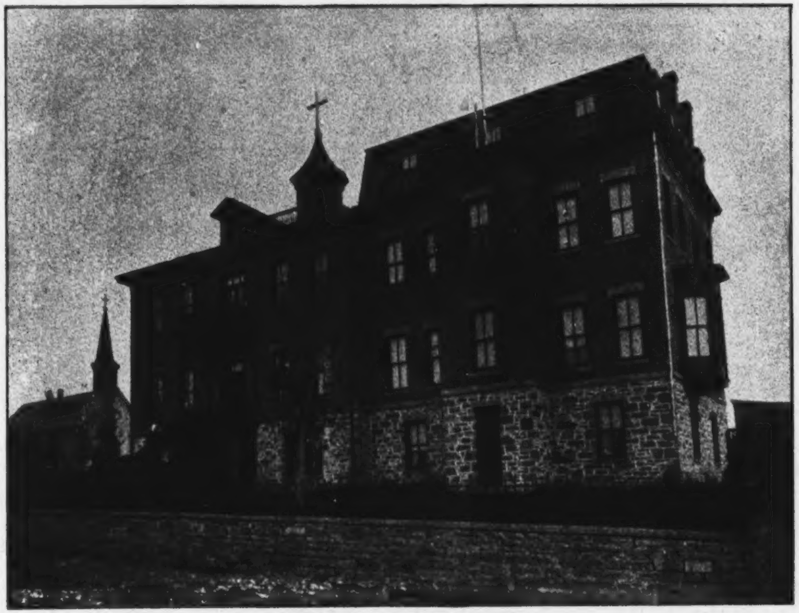
Though these sick calls were usually very urgent, frequently being made doubly so by the distance to be traveled and the difficulties of the journey, it also occurred once in a while that the case was one of those where *fama crescit eundo*, and the person reported in need of the priest's assistance and dying, was but slightly indisposed. The innocent occasion of a sick call of this kind, was Father De Ryckere himself once during the winter of 1866. He had been reported seriously ill, nay, dying, to Father Kuppens, S. J., at Helena, who at once jumped on his horse and rode to Deer Lodge during a fearful blinding snow storm. Perhaps no one has ever felt at one and the same time stronger emotions of both chagrin and delight than did Father Kuppens on this occasion. His Reverend patient was not so low after all; he was suffering from a sore finger, which he had slightly hurt while splitting some kindling wood.

The log church was replaced later by a neat stone structure erected on a central spot some 400 yards northeast of the first location. It was started in 1874 and blessed on the 19th of March, the Feast of St. Joseph, of the following year, Father F. J. Kelleher being present on the occasion and conducting the ceremonies. The cost of the building was something over $7000. The funds for the purpose were realized in part from the sale of the old site and partly from contributions. Owing, however, to the falling off of the gold placer diggings in the district, it took good Father De Ryckere some fourteen years to discharge the church indebtedness. The Father's quarters had been meanwhile at the rear of the church, in a lower prolongation of the main building, and consisted of a comfortable study room and two small closet-like places, one for sleeping and the other for both sleeping and sacristy purposes. Recently a neat brick residence has been erected for the pastor by the Catholics of the Mission.

Father De Ryckere will ever be entitled to the gratitude of the Deer Lodge people, for the establishment in their midst of two flourishing Catholic Institutions, St. Joseph's Hospital and St. Mary's Academy, both conducted by the Sisters of Charity from Leavenworth, Kansas. St. Joseph's Hospital was first opened in temporary quarters on the corner of Third and D Streets in October, 1873, while suitable buildings were being constructed. The Sisters removed from their log cabin into the new Hospital, a large frame structure, in February, 1874. Valuable improvements were subsequently made to the premises, and the original frame is now replaced by a substantial brick structure, the work of Sister Ann Joseph, who, for a number of years, has ably conducted the Institution.

The buildings for St. Mary's Academy were first commenced by Father De Ryckere in 1878, and work on them continued at intervals for a couple of years. The Institution was inaugurated in September, 1882, and has been ever since in successful operation, keeping pace with the progress of the surrounding country. The original structures proving insufficient, have been enlarged of late to almost twice their

ST. JOSEPH'S HOSPITAL, DEER LODGE.



ST. MARY'S ACADEMY, DEER LODGE.

original dimensions, and St. Mary's Academy affords to-day as good advantages for the education of young ladies as can be found anywhere in the State.

In January, 1876, Father De Ryckere was given an assistant in the person of Rev. A. Z. Poulin, who came to Deer Lodge from Idaho, where he had been on missionary duty for a number of years. Poor health, however, did not allow Father Poulin to remain long on the Mission; about eighteen months after his arrival at Deer Lodge, he fell a victim to inflammatory rheumatism and returned to his native Diocese of Montreal.

CHAPTER IX.

DEPENDENCIES OF THE DEER LODGE MISSION. BUTTE. HELMSVILLE. PHILIPSBURGH. GRANITE. ANACONDA. STONE STATION, ETC.

By this time Butte City had commenced to loom up as a lasting mining camp, rich and numerous gold, silver and copper leads having been discovered in different places. For the accommodation of the many Catholics, whose number increased daily with the development of the mines, a church was built here in 1877–8. It was a frame structure, with a brick lining added to it some time after. Although used from its completion, it was formally blessed under the title of St. Patrick on August 1, 1879, by the Most Rev. Archbishop C. J. Seghers, who made that year the first episcopal visitation of western Montana, to which we refer more in detail elsewhere. The place was attended regularly from Deer Lodge until March, 1881. About this time, it became both part of the new County of Silver Bow and a separate Mission, and we shall speak of it also separately and more in detail further on.

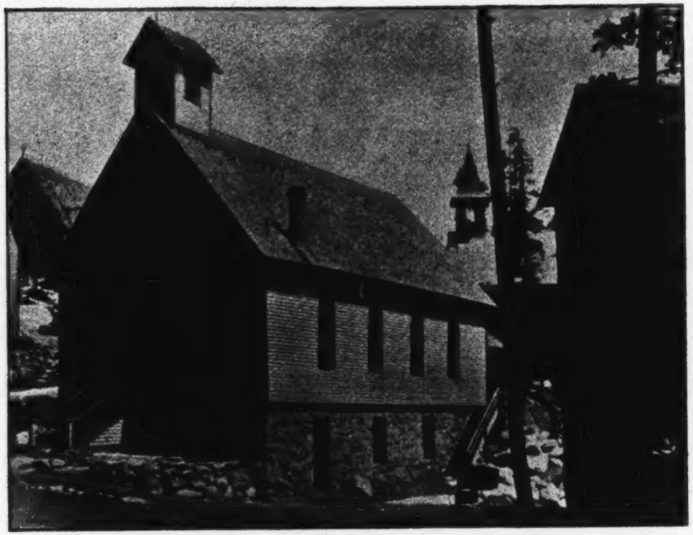
Besides the church of Butte, another was built by Father De Ryckere in 1888–9 at Helmsville, Nevada Creek Valley, where there is a small community of most excellent Catholics. The neat structure cost close on $3000, and was blessed under the title of the Apostle St. Thomas, by the Right Rev. John B. Brondel, July 7, 1889.

Granite and Philipsburgh, two mining towns a short distance from each other, belong also to the Deer Lodge Mission. A church was erected in the former place in 1890–91. In the latter place a church is being constructed. The Catholic population of the two places and their immediate vicinity numbers nearly 1000 souls. Quartz mining is here the principal industry of the community, and this district, until quite recently, was visited from Deer Lodge. Within the last few months Rev. A. H. Lambaere has been given the spiritual charge of this portion of the Lord's vineyard.

Father A. H. Lambaere is a young and talented missionary priest. He hails from Vlamerthinge in West Flanders, Belgium, where he was born December 11, 1865. Having made his humanities in the College of Menin, he passed to the study of philosophy at Roulers. In September, 1886, he entered the American College at Louvain, and there, on December 27, 1888, was ordained a priest for the diocese of Helena. He arrived in Montana October, 1889, and was for a time one of the assistant priests at the Cathedral of the Sacred Hearts, whence he visited as his special missionary duty Great Falls and Boulder Valley. A church at the former place was erected by him during this time. From Bozeman, whither he was assigned in January, 1891, and whence he also attended Three Forks, the Boulder and Missouri Valleys and other stations, Father Lambaere was transferred in the latter part of October to the west side, where he is now entrusted with the spiritual care of the Catholics of Granite and Philipsburgh and also those who are scattered throughout Beaverhead and Madison Counties.

REV. PETER DESIERE.

REV. A. H. LAMBAERE.



ST. ANDREW'S CHURCH, GRANITE.

St. Andrew is the name and title of the church at Granite. The structure is a frame one, 30 by 68 feet, with Rectory attached, and cost, complete, nearly $5000.

Anaconda.

Another flourishing Mission, and one that has outgrown in the short period of its existence the older settlements of Deer Lodge County, is Anaconda. Large smelting works have been established here by the Anaconda Company, who, in one way or another, gives employment to nearly 2,000 laborers. The place was first regularly visited from Deer Lodge, until the increased number of Catholics rendered the ministrations of a resident priest indispensable. Rev. P. Desiere, who had been residing at Deer Lodge with Father De Ryckere for about a year, was put in charge.

Father P. Desiere is a veteran of learning, tact and much experience, counting now twenty-five years efficient service in the ministry. He was born at Houthem in Flanders, Belgium, April 7, 1843. After six years of Latin studies made at Furnes, he entered the higher courses at Bruges, and was raised to the priesthood December 21, 1867. He was twelve years a professor at Dixmude, and Curate four years at Roulers, whence he was promoted to the pastorship of Westende. This he surrendered four years after, to become a missionary in America, leave being granted him, not without regret, by his ecclesiastical superiors. His proffered services being eagerly accepted by the Right Rev. J. B. Brondel, Bishop of Helena, he came to Montana in April, 1887, and was first assigned to Deer Lodge as assistant to Father De Ryckere. He did also missionary duty at Butte for a few months, and in September, 1888, was appointed to Anaconda and became the first resident pastor of that new Catholic community.

The neat brick church, blessed under the title of St. Paul, November 25, 1888, and erected at a cost of some $12,000; a comfortable pastoral residence built shortly after; St. Ann's

Hospital, conducted by the Sisters of Charity from Leavenworth, Kansas, and quite recently opened; above all, an exemplary and well organized congregation, are substantial evidences of Father Desiere's zeal and his efficient work at Anaconda. Among his pastoral duties is also that of visiting occasionally the Penitentiary and the Insane Asylum, two State Institutions located in this County.

At the close of 1891 there were in Anaconda 2,650 Catholics, and the following is the number of baptisms and marriages for the last three years:—

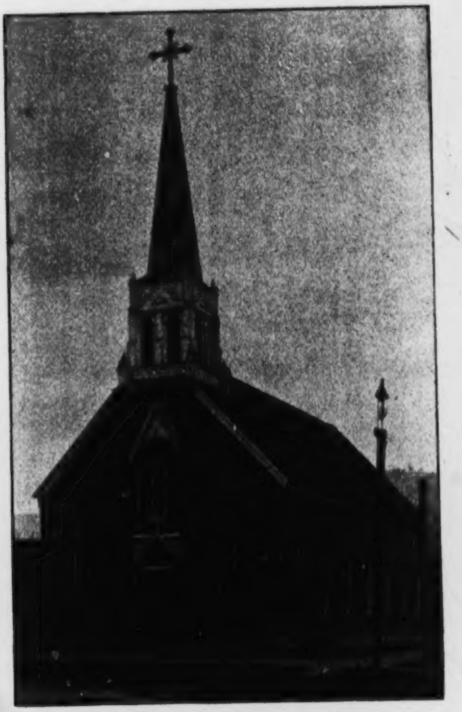
	Baptisms.	*Marriages.*
1889.............................	82	28
1890.............................	101	32
1891.............................	108	33

Still continuing the history of the Deer Lodge Mission, the last church to be mentioned is the one just completed by Father De Ryckere in the Flint Creek Valley, at the mouth of Douglass Creek. It is a frame building, erected at a cost of nearly $3,000, and will prove a great accommodation to the number of our Catholics who are either farming or mining in that vicinity. It is a dependency of the mother church of Deer Lodge, whence it is also to be attended.

The number of baptisms and marriages in the now reduced missionary district of Deer Lodge—that is, exclusive of Butte and Anaconda, has been for the last three years as follows:—

	Baptisms.	*Marriages.*
1889.............................	61	11
1890.............................	68	8
1891.............................	80	14

The Catholics in the same district in 1891 numbered a little over 2000. By adding these and the faithful of Anaconda together, it will be seen that out of a total population



ST. PAUL'S CHURCH, ANACONDA.

ST. ANN'S HOSPITAL, ANACONDA.

of 15,155, as given to this County by the census of 1890, nearly 5000, that is, about one-third of the whole number, are members of the Church.

To complete this part of our subject, it still remains to speak of that portion of the Deer Lodge Mission that has since become the County of Silver Bow, and this we shall do in the following chapter.

CHAPTER X.

I.

BUTTE. ST. PATRICK'S MISSION. ORIGIN OF THE NAME SILVER BOW. FIRST RESIDENT PRIEST. ST. JAMES' HOSPITAL.

II.

ST. ROSE, DILLON.

Silver Bow County, of which Butte City with its suburbs is the principal part, was detached from the County of Deer Lodge in the spring of 1881. The name Silver Bow is derived from a spot a few miles southwest of Butte, where a beautiful stream gracefully bends its course into the shape of a curved Indian bow. This gave the bow element to the name; its silver part came from above. On a cloudy day in January, 1864, four miners who had reached a point near the creek, a short distance from Butte, were discussing among themselves the name that should be given to the place. Just at this moment the sun, peeping through an opening in the clouds, glanced upon the waters of the little stream as they clasped in their graceful curve the spot below, and lit up by the sun's smile, that bow-shaped surface shone forth with a dazzling, silver-like brilliancy. The four knights of the pick and shovel had but to utter the name of nature's own coining, and both, the creek and mining settlement were called Silver Bow, whence also the name of the new County. The name of Butte City is derived from the mount or butte north of the original town, and was first given to it in the fall of 1864, when, upon the discovery of rich placer diggings in that vicinity, the first mining district was organized.

The placer mining operations in Butte had begun with the fall of 1864 and seemed to reach their climax in 1867; in 1868 their decadence commenced, and by 1874 old placer Butte had dwindled into insignificance. In 1875 it was discovered that its black ledges contained more wealth in copper and silver than had been found in its gold fields and gravels, and, from that on, the place began to loom up as New or Silver Butte, and, as such, became a giant mining camp from its infancy.

The news of its richness in silver soon spread abroad and miners flocked thither from all directions. Its magic growth has few parallels in the history of mining settlements, and from a few hundred its population grew rapidly to thousands, 25,000 being the number of souls assigned to it and its suburbs at the present date.

As indicated above, Father Giorda, S. J., was the first priest who visited Silver Bow. He was there on the 15th of May in 1865, as is evident from the records in his own hand of the baptisms performed by him under that date *in oppido* Silver Bow. Father F. X. Kuppens, S. J., in his manuscript notes before us, claims to have been the first priest who visited Butte. As he went thither on a hurried sick call in the summer of 1865, we may reasonably conclude that Father Giorda did not go to Butte on the occasion of his Silver Bow visit. From the summer of 1866 until the spring of 1881 Butte and Silver Bow were attended from Deer Lodge.

ST. PATRICK'S CHURCH, BUTTE.

REV. JOHN J. DOLS.

Rev. Jas. J. Dols, who had been assigned to Butte as its first resident pastor, arrived on his new field of labor, March 8, 1881. He is an athlete not less in physical than moral strength, and great indeed must needs be the obstacle that he cannot brush aside or surmount on his onward march. Rev. J. J. Dols was born at Sittard, Holland, March 6, 1848. He studied Latin, partly in his native city and partly at Weert; then philosophy at St. Nicholas, Belgium; lastly divinity at both the American College and University at Louvain. He received the priestly orders in 1874 at Bruxelles, at the hands of the Papal Nuncio, and in the same year came to America, as a missionary priest attached to the Archdiocese of Oregon. After spending a few weeks in Portland, Oregon, he was stationed for three years at McMinville, Yamhill County, where he built the first church. He then labored four years at Gervais, whence, in the spring of 1881, he was sent to Montana.

Butte offered a splendid field to the ability and energy of the new pastor. There being as yet no suitable quarters for the priest, one of the first cares of Father Dols was to erect a modest, comfortable residence. It cost some $3000, and was ready for occupancy before the close of the year.

In a mining community like Butte, where dangers and accidents to limb and life were without number and of daily occurrence, the need of a Sisters' Hospital was sorely felt. Steps were now taken by Father Dols to supply this want, and the sick and disabled miner soon found in the newly erected Hospital, named after St. James, and conducted by a colony of Sisters of Charity from Leavenworth, Kansas, attentive and skilful nursing and all the care and comforts of a home. The Institution has had to increase its capacity time and again.

In May, 1883, Father Dols undertook the construction of a larger church, as the first one proved now utterly insufficient to accommodate the numerous and daily increasing Catholic population. The corner-stone was laid during this same month, Rev. F. J. Kelleher and Rev. R. De Ryckere taking part in the ceremonies, and before the close of the year the new building was ready for use. It is a neat brick structure on a stone foundation and with cut granite facings, costing close on $18,000. The church was dedicated September 17, 1884, under the same title of the original edifice.

The field having become too large for one priest, the Ordinary sought to give Father Dols some help a couple of times. But unfortunately the assistants failed to assist and had soon to be dispensed with, their absence being preferable to, and more serviceable than their presence. Nor was this the only unpleasant experience of the Butte church at this time. A small Community opened here a school but under auspices that were unfavorable, and their mission was a failure. Considerable dissatisfaction also seemed to spring up at this date among some of the Butte congregation against Father Dols. At first the discontent could scarcely be accounted for, but subsequent and unlooked for events revealed the cause; malevolence and evil tongues were at the bottom.

That on one occasion by publicly disapproving the Holy See, for condemning the Plan of Campaign and "boycotting;" and again, later on, by upholding in opposition to the Ordinary, a clerical tramp, some few of the Butte Catholics have not shown the filial respect and docile submission of loyal children of the church to Ecclesiastical authority, is a matter of history and much to be regretted. The blame, however, must be made to rest where it properly belongs, that is with the insignificant few, and not be laid at the door of that excellent and exemplary Catholic community.

In December, 1885, Father L. S. Tremblay, from Frenchtown, went to Butte and filled for about a year the place of Father Dols, who was allowed to take a much needed rest in a protracted visit to his native country. Hard work, not less than the noxious mineral fumes of that smoky city, seemed greatly to impair Father Tremblay's health, and he was called to Helena in the latter part of December, 1886, for a few weeks' rest. He thence returned to his former Mission of

REV. VICTOR VAN DEN BROECK.

Frenchtown, while the Rev. H. J. van de Ven, the present pastor, was sent to Butte.

Father H. J. van de Ven is a Hollander and was born at Hertogenbosch, October [illegible], 1856. He studied Latin in the Seminary of the Diocese at St. Michael's Seminary at Haaren and was ordained a priest at the Cathedral of his native place by Right Rev. A. Godschalk, June 11, 1881. In November of this same year he was appointed Curate at Allen, whence, in October, 1883, he was transferred to St. Odenrode. He there remained up to May 1, 1886, when he entered the American College at Louvain. Here he studied English for some months and then sailed for America, arriving at Helena September 7, 1886, whence, shortly before Christmas, he was sent, to take charge of the Butte Mission, where he has since resided.

About the middle of September, 1888, he was given an assistant in Father Victor van den Broeck, who remained on this Mission close on three years. Father van den Broeck is a native of Halle, Belgium, where he was born October 16, 1863. He studied Latin and Philosophy at Mechlin, after which he entered the American College at Louvain, where he made his theological course and was ordained a priest June 24, 1887. Upon his arrival in Montana, in the early part of September of this same year, he became one of the assistant clergy of the Cathedral, and attended Great Falls, White Sulphur Springs, Three Forks, the Gallatin and Jefferson Valleys and other outlying stations. While here at Butte he visited for a time the Catholic settlements in Beaverhead and Madison Counties, Laurin, Virginia, Dillon and other places. We shall meet again with this young missionary priest at Miles City, where, early in September, 1891, he succeeded Rev. Cyril Pauwelyn, who was transferred to Butte.

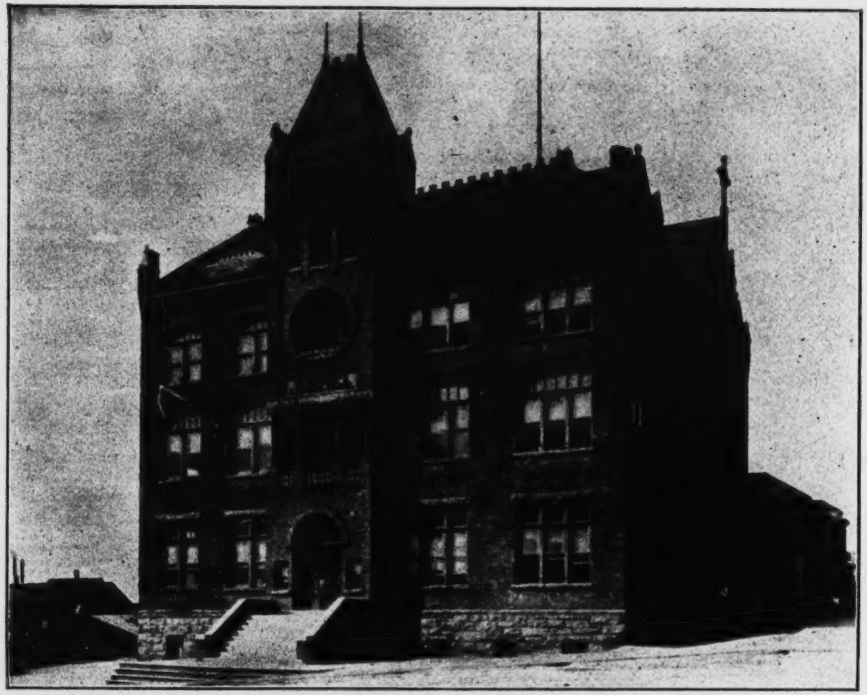
A diminutive personality, endowed with considerable activity, have won for Father Pauwelyn the complimentary sobriquet of "Ecclesiastical beaver." He was born at Poelcapelle, West Flanders, Belgium, April 26, 1863. He made his Humanities at Ypres; his philosophy at Roulers and his theology partly in the Seminary of Bruges and partly in the American College at Louvain. , He left Europe in company with the Right Rev. Bishop Junger, who was then returning from Rome, and arrived in Helena in the latter part of September, 1885. Father Pauwelyn was only a Deacon at the time, the priestly orders being conferred on him by the Right Rev. J. B. Brondel in the Cathedral of the Sacred Hearts, of this city, on the 29th of the following November. Though his ordination to the priesthood had been preceded by another, that of Stephen De Rougé, S. J., held in the same Cathedral two months before, Father Pauwelyn is entitled to the honor of being the first priest of the Helena Diocese ordained in Montana.

Entering at once upon the duties of active missionary life, he attended for about two years all the principal settlements along the Northern Pacific Railroad eastward, as far as the Dakota Line, and also several other outlying stations and mining camps in the vicinity of Helena. In October, 1887, he was assigned to Miles City, where he remained up to September, 1891, when, as stated above, he was transferred to this, the largest Catholic community in the State.

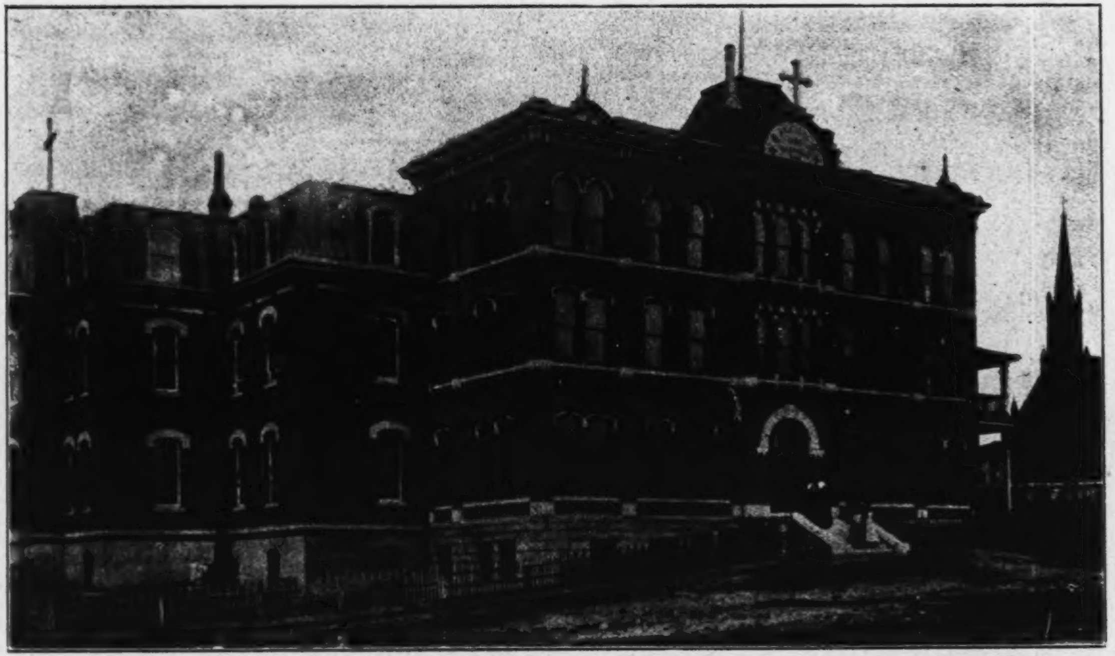
Substantial improvements at different times were made both in St. James Hospital and the pastoral residence. While the latter was quite recently renewed and made more comfortable and complete in its appointments at a considerable outlay, the former has been enlarged to more than double its previous capacity, and is to-day, perhaps, the largest and best-equipped Hospital in this part of the Northwest.

But Father van de Ven's monument in Butte is the Parochial School of St. Patrick, a large, imposing pile, erected by him at a cost nearly of $65,000, and a priceless boon to that large Catholic community. The school supplied a great want, and has been well patronized from its beginning, counting close on 400 pupils in regular attendance. It is ably conducted by eight Sisters of Charity, from Leavenworth, Kansas,

REV. CYRIL PAUWELYN.



ST. PATRICK'S PAROCHIAL SCHOOL, BUTTE.



ST. JAMES' HOSPITAL, BUTTE.

under the management of Sister Loretto, who will be remembered as one of the pioneer Sisters who came to Helena in the fall of 1869. After teaching for some time at St. Vincent's Academy, this city, Sister Loretto was placed at the head of St. John's Hospital, where she won the esteem and respect of all our Helena people. In 1875 she was recalled to Kansas, whence, about two years ago, she was again assigned to Montana, to conduct St. Patrick's Parochial School.

The number of Catholics in Butte and its suburbs is given to-day at 9000.

The baptisms and marriages for the last three years were as follows:

	Baptisms.	*Marriages.*
1889	314	96
1890	322	91
1891	433	91

And with this we bring to a close the narrative of both the Butte church and the Deer Lodge Mission, the latter, as we have seen, being not only the parent stock of the former, but also of all the other churches in this part of Montana; no small privilege for that Mission, and no small honor for Father R. De Ryckere, who was its founder.

II.

St. Rose, Dillon, Beaverhead County.

Upon his return from Europe in September, 1886, Father J. J. Dols took the spiritual charge of the Catholics of Beaverhead and Madison Counties, to which he had been assigned previous to his European journey. He first resided at Laurin, where he built a neat residence, at a cost of $1000. Later on, he began the erection of a substantial brick church, with rectory attached, at Dillon, a new town and the seat of Beaverhead County, completing it in the summer of 1887. It was blessed under the name and patronage of an American Saint, Saint Rose of Lima, August 19, 1887. The funds for the erection of the edifice were realized from the generous contributions of the people of the two Counties, irrespective of creed, non-Catholic contributors to the work being, in fact, in the majority.

Father Dols worked with zeal and success four years on this field, the homes of Catholics and non-Catholics alike being always open to him, extending to him, wheresoever he went, a hearty welcome and a generous hospitality. In February, 1891, he was transferred to Great Falls, and Dillon was now attended for a while from Butte, then, as already mentioned, from Deer Lodge, lastly from Granite. This arrangement was rendered necessary, on the one hand, by the scarcity of priests in the Diocese, and on the other, by the rapidly increasing number of Catholics in northern Montana.

We now leave the southwestern part of our State and, still keeping westward of the main range, pass to speak of the Church in that section which lies to the northwest, and is included in the County of Missoula.

CHAPTER XI.

MISSOULA. MISSION OF ST. FRANCIS XAVIER. MEANING AND ORIGIN OF THE NAME MISSOULA. FIRST CHAPEL. PROGRESS OF THE MISSION.

The area of this County is estimated at 30,000 square miles, and its white population, that numbered but 2,537 in 1880, had increased in 1890, according to the official census of the same year, to 14,427.

The name Missoula,[1] seems to have been formed from some derivative of the Flat-Head radical "i-sul," which means "cold," "chilly," either through a want of natural heat or from surprise, fear, etc., as, chilled with fright; and conveys, therefore, the idea of a place of surprise, of threatened, impending, or apprehended danger, arising, for instance, from a foe in ambush.

Thus the Indians called the mouth of the canyon and its approaches lying where the limpid Rattlesnake enters the roiled waters of the larger stream, a few hundred yards east of the site upon which Missoula stands to-day. This canyon, about one-eighth of a mile wide at its mouth, was the natural gate through which the Indians west of the range, the Flat-Heads, Pend d'Oreilles, Kalispels and Nez Perces had to pass on their annual trips eastward to hunt the buffalo, and here in these fastnesses and narrow passes always lurked war parties of Blackfeet or Piegans to give them battle and steal their horses. Hence the ominous Indian name, which some French speaking Iroquois and trappers who had wandered into the country, rendered very significant by *Porte d'Enfer*, or *Hell's Gate.* The appellation, in both its French and English renderings, passed to the river and to the first white settlement on its banks, a short distance below, while the Indian name, as frequently pronounced by the natives and half breeds, and further euphonized by the whites into Missoula, was given to the town built upon the original spot and later on also to the County. The stream, which, as related in the first part of this work, had been named by Father P. J. De Smet and his companions after St. Ignatius, was now called indifferently the Missoula or Hell's Gate River. It is still the latter with many an old timer.

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[1] The full Indian name was likely "*Lm-i-sul-étiku*" or "*Nm-i-sul-étiku,*" contracted in pronunciation into "*Lm-i-sulé*" or "*Nm-i-sulé,*" as we have heard it pronounced hundreds of times by both the natives and all the half-breeds in this part of Montana. "*l*" and "*n*" are prepositions, and stand for "*at,*" "*in,*" "*to,*" etc., the former being more in use with the Flat-Heads, while the Spokanes and Kalispels employ more frequently the latter. "*l*" and "*n*" besides, when followed by "*m,*" are scarcely heard in pronunciation, and "*m*" or "*nm*" stands frequently for "*nem,*" which is the prefix or sign of the future tense.

From the radical "*i-sull,*" or rather "*sul,*" since "*i*" is here a prefix, expressing "truly," "altogether," etc., and emphasizing the meaning of the root, are formed the derivative verbs "*i-chin-sull,*" I am taken by surprise, frightened, chilled with fear, etc., and "*ies-sullem,*" I take him by surprise, I chill him with fright, etc. The future tense of the latter verb would be "*nem-sullem,*" or "*nm-i-sullem.*" Whence "*Lm-i-sull-étiku*" or "*Nm-i-sull-étiku*" would seem to signify "at the stream or water of surprise, ambush," etc., "*étiku*" standing in composition for water.

The beginning of Missoula dates from the winter of 1864–5, when C. P. Higgins, who was born of Catholic parentage and brought up in the faith, and his partner, Frank L. Worden, erected a saw-mill and shortly after a grist mill on the present site of the town. The place was then called Missoula Mills, a name which it retained only a short time. In the fall of 1865 C. P. Higgins, and Frank L. Worden, from the Hell's Gate Village, where they had been trading since the summer of 1860, moved up and located their store near the mills, thus laying the foundation of Missoula. The year after, 1866, the place became the County seat, and hence the embryo town received the first impulse towards gradual and steady growth. Though its progress was necessarily slow, on account of its lying on the borders of the settled portion of the Territory and at a considerable distance from the mines, still, the peculiar advantages of its situation and the many resources of the surrounding country, of which it is the natural center, could not but make Missoula one of the most promising towns of Montana. It has to-day a population of about 5000 souls, with every prospect of more than double the number in a few years' time. Of the Hell's Gate Village nothing is left but the site with its ominous name.

Like unto the town itself, so also the beginning of the church of Missoula, must be traced from the little settlement lower down. Here, Father U. Grassi, S. J., in 1863 erected a chapel where services were held once in a while by some of

ers Church
Missoula

ST. FRANCIS XAVIER'S CHURCH, MISSOULA.

the Fathers from St. Ignatius. In the spring of 1866, two of the Fathers of St. Peter's Mission, which had just been closed, were assigned to Hell's Gate. Reference to this is made in the baptismal books of that Mission, where some one, after stating the fact, added in prayerful humor:—*A porta inferi erue, Domina, animas eorum:* "From the gate of hell, O Lord, deliver their souls."

The two Fathers assigned to Hell's Gate were A. Ravalli, S. J., and C. Imoda, S. J. The latter, however, was recalled very soon after, going first to St. Ignatius, and thence later to Helena, while the former remained and dispensed the ministrations of religion to the Catholics of both the Hell's Gate and the Missoula settlements for about two years. He was, therefore, the first resident priest at Hell's Gate, where, besides souls, he tended as physician a number of sick people, who came or were brought to him for medical treatment. His dwelling, a small log cabin, was thus frequently turned into an infirmary, and may be said to have been the first private Hospital in Montana.

On Father Ravalli moving up to St. Mary's, the charge of the Hell's Gate Mission fell to Father Menetrey, S. J., and was retained by him for several years. Not continuously, however, since between intervals others also, now from St. Ignatius, now from St. Mary's, did there during that period more or less missionary duty.

Although the new town had soon outgrown the older village below, from which it had sprung, services continued to be held in the latter, where stood the church and where the Missoula Catholics worshipped until 1873, when, as will appear directly, a small chapel was first opened in their midst. The little Hell's Gate church, later on, was hauled up to Missoula and turned into a school house.

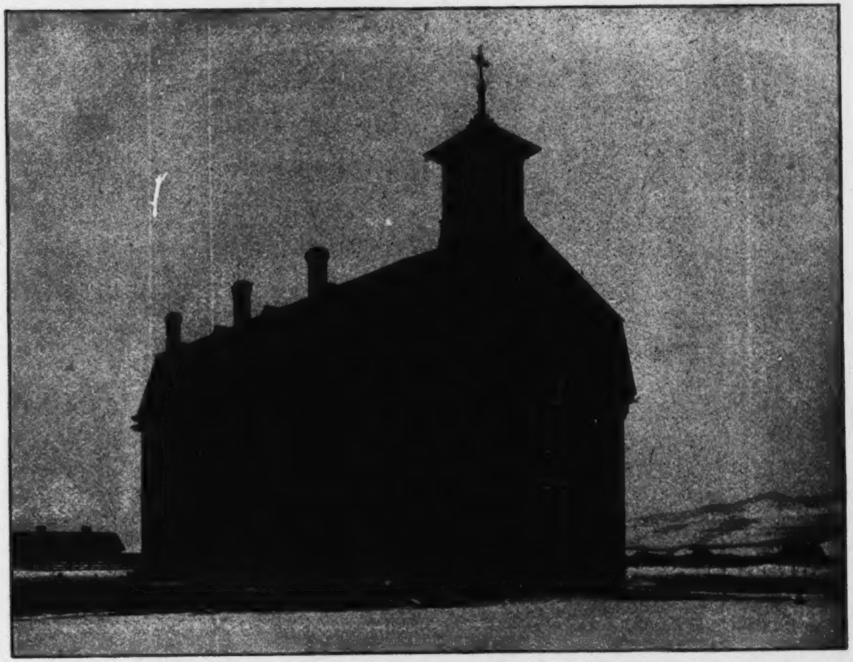
The opening of the first chapel at Missoula dates from the spring of 1873, and was brought about as follows: Early in the fall of 1872, Rev. Mother Caron, the Superioress-General of the Sisters of Providence, arrived at St. Ignatius from

Montreal. She had come to visit the little colony of Sisters, who, as we have seen in the first part of this work, were there established since the fall of 1863. The Rev. Mother seemed deeply impressed by the isolation of the little Community, and this first impression was greatly intensified by a serious accident that happened to her shortly after reaching St. Ignatius. While busy one day in the kitchen, and standing by the edge of an open trap door leading into the cellar, in a moment of inadvertency, making a step backward, she fell through the opening, breaking in the fall one of her arms.

The long and forced stay at the Mission entailed by this accident, made the Rev. Mother realize more and more the disadvantages of the lonesome situation of her Sisters. If but another House of the same Order could be had anywhere within a reasonable distance in the Territory, the isolation, it was thought, would be tempered and its disadvantages diminished and partially remedied. The subject being now under consideration, the writer, who was then in charge at St. Ignatius, suggested Missoula as a suitable and desirable location.

While not without serious difficulties, the move was also too important to be decided upon the spur of the moment, and the matter, in consequence, was referred to the authorities at Montreal and to Rev. J. Giorda, Superior of the Missions in Montana, to whom properly belonged the final decision. The former favored the project, while the latter, without disapproving it, considered its execution somewhat premature for the time being. The reason was obvious. The establishment of a Sisters' Community at Missoula would require at once the services of a resident priest, and this, on account of the scarcity of priests in Montana, could not be expected, at least for the present. Still, he left all interested in the proposed undertaking to the wisdom of their counsels.

Under these circumstances and everything considered, it was deemed advisable to secure, as soon as convenient, a suitable site for the institution when the proper time to open it would arrive. Accordingly, the writer betook himself to



ACADEMY OF THE SACRED HEART, MISSOULA,

Missoula and purchased of W. J. McCormick and wife two parcels of land or blocks, adjacent to each other and enlarged by an additional fraction, on the western limits of the town, for the consideration of $1,500. A good sized frame building, erected two years previous for a private residence, but left untenanted since its erection, stood on the premises and could be made serviceable at any moment. The property was secured for church, school and hospital purposes, but later it was deeded over to the Sisters, who, by the mutual agreement of all parties concerned, substituted the present church site for the original one.

The following spring, the Rev. Mother,—whose plan had been approved by the Councillors of the Order,—having concluded to locate some of her Sisters at Missoula, she herself, on leaving Montana, accompanied them to their destination. The little colony chosen to start the new foundation consisted of Sister Mary Victor, who was the Rev. Mother's travelling companion, and since gone to her rest; Sister Julian, who had also come out to Montana the preceding fall with Mother Caron; and Sister Mary Edward, transferred from St. Ignatius. They arrived at Missoula in the afternoon of April 19, 1873, and took at once possession of their new quarters, which were found beautifully hung, draped and festooned with great wealth of spider work. These ornamental appendages were the only furnishing in the whole house, from cellar to garret, and Poverty's own dwelling was never richer in wants than this new home.

A room was soon cleaned out and fitted up for a chapel, and there, on the next morning, the writer said the first mass. This little oratory (with scarcely standing room for a dozen persons) was the first church in Missoula, and served as such for some time. It soon became too small, however, and a larger place, the whole length of the building on the east side, was arranged into a good-sized chapel, where the Catholics of Missoula worshipped until the erection of a church.

That this, so important an event in the town's history as the establishment of a Sisterhood, should have escaped the notice of the author of the "Chronology of Missoula from 1870 to 1880," is somewhat surprising. Yet such is the fact, and from that document the historical critic of a hundred years hence may prove to his entire satisfaction, that there existed at this period no Sisters' Community in Missoula. In like manner, from the Helena press of our own days, one might conclude, with equal evidence, the non-existence of any Catholic church in this city at the present date, since, in the weekly press announcements of "The Churches," no Catholic church or Catholic service is ever mentioned.

At first, and for a good while after, that is, until a resident priest was stationed at Missoula, the Sisters were attended from St. Ignatius, occasionally also from St. Mary's. That during this period they should have been once in a while, particularly during the winter months, for one or two weeks at a time without the ministrations of a priest, was unavoidable, under the circumstances. And further, as piety cannot help being selfish, no one will wonder that the good Sisters should have keenly felt at times their protracted spiritual privations. These very difficulties, however, had been foreseen and clearly pointed out beforehand by Father Giorda, when discouraging the new foundation "as premature." But was it not in his power, now that the new Community had been started, to meet the case by providing at once a resident priest for the place? It was not, this action resting with the higher authorities in Europe. There was, then, nothing left but to let things follow their own course and make the best of the situation, while waiting for more satisfactory arrangements to be sanctioned from head-quarters. We think, however, that all this was providential, and, "premature or not" the establishment of the Sisters at Missoula was, in the meantime, the cause of much good, which otherwise could not have been accomplished.

In dealing with the children of men, God not unfrequently sets our prudence at naught, while not less frequently, does

He turn to advantage and wisdom our very blunderings and foolish ways. Religious Communities of women given to an active life and endowed with a missionary spirit, have become one of the brightest glories of the Church in the more recent times of her history, and their influence for good, as well as their services in the cause of Christianity, cannot be overrated. Whether by the bedside of the sick, or caring for the waifs and strays of the human family; in the schoolroom, at prayer, at home, on the streets, these valiant women, by their lives, their habit and their whole being, are everywhere luminous and most persuasive arguments to lead souls to the knowledge, love and practice of Christian virtues. That this must be particularly the case in new missionary fields, appears evident by simply reflecting, that here the absence of all other good example, must needs render the profession and conduct of these pious women that much more exemplary, we mean, that much more influential and effective unto the edification of others. Among many burning lights an individual one will scarcely be noticed, whereas, shining alone in the darkness of the night, it will attract the attention of every one; even so with one of these Sisterhoods in a new missionary settlement. The following incident may serve to illustrate and confirm our meaning.

While here at Missoula, early one morning we heard loud sobbing a short distance off, as of some one in great distress. Hastening at once in that direction, we found at the door of the little church a tall, stout, rugged fellow, who looked the very picture of grief. That the man was in the lachrymose stage of a bender, was the first thought that crossed our mind. On inquiring, however, what ailed and distressed him so:—"Father," said he between sobs, "I cannot stand it any longer. I have been in the mountains the last twenty-five years, and have not seen a priest nor a church all this long while, and my life has been what you may imagine. I have just come to spend the winter in this town, and yesterday morning while passing through here at the break of day, I saw the good

Sisters from yonder plodding through the snow, to come and pray in this little church. The sight stoned me, and I have not slept a wink since. Please, Father, hear my confession; my pile is a large one, but with the help of God and the example of those saintly women, I want to mend my ways and be a good Christian."

If so much is true of example alone, which, after all, is but the shadow of good conduct, what is to be said of the actual work itself, of lives unsparingly and heroically spent in the service of God and in behalf of youth and suffering humanity, in places, particularly, where piety and religion are conspicuous only by their absence; where educators are few, incompetent, or mischievous, and where ills and wants are as abundant as remedies and comforts are scarce?

However, as these great opportunities to do good depend here in great measure on the very poverty, nay, destitution, of all things spiritual in these localities, on account of the scarcity of priests, it also follows that, they who will labor in such fields for the good of others, cannot help being pinched themselves occasionally by the wants of the situation, and deprived once in a while of some of their ordinary spiritual comforts, such as daily mass, weekly confession, more frequent communion, etc. That to pious souls, whose object in life is to glorify God by their own sanctification and that of others, such spiritual privations are harder to endure than any material ones, is evident, and necessarily follows from the nature of piety, not less than the immensely greater value of things spiritual over things material, whether considered in themselves or as a means to the end of man's destiny. But who can doubt that God, in all such cases, will not make up the deficiency some other way, best known to Him, and that His faithful servants will not be the losers but the gainers? Does He lack the means to do it? Or can it be imagined that a greater service is entitled to less recognition at His hands? Or that it can be more pleasing to Him to have us enjoy His company, than to have us quit it for a while to do His bidding?

ST. PATRICK'S HOSPITAL, MISSOULA.

If to expect his help in ordinary circumstances through other but the ordinary means and channels which He has ordained, would be intolerable presumption, as injurious to Him as hurtful to us, can it be less culpable diffidence on our part, or less offensive to His Divine Providence, not to hope for special assistance in special emergencies?

But to return to our narrative, the new institution was called after St. Patrick. It soon, however, became better known by the pious example and charitable works of its founders than its name. The Sisters commenced their Mission by opening a few rooms for the care of patients, and taught at the same time a little school. Their premises became too small, and had to be enlarged time and again. In the meanwhile, the good Sisters' spiritual famine was also allayed by one of the Fathers being stationed there, temporarily at first and then permanently. Fathers Joseph Menetrey and A. Folchi were the first priests to reside at Missoula. Their quarters at this time, and for a good while after, were at St. Patrick's Hospital.

Fort Missoula, which was established about four miles from the town in 1877, added not only to the town's prosperity, but also to the membership of the church, there being a number of Catholics among the soldiers. About four years later, the approach of the Northern Pacific Railroad from east and west, commenced to bring into Missoula quite an increase of population, and steps were now taken by Father Menetrey toward the construction of a church. The edifice was first opened December 11, 1881, under the title of St. Francis Xavier. On its completion, Father Menetrey, who up to this time had been quartered at St. Patrick's Hospital, moved up to the church, and roomed in the little sacristy at its rear, until a small frame building for the residence of the Fathers was erected. The cost of both structures, church and residence, was about $5,000.

During the summer of the same year, 1882, while the Most Rev. Archbishop Charles J. Seghers was making his second

Episcopal visitation of Western Montana, an agreement was made by him and the General-Superior of the Missions, pursuant to which the Jesuit Fathers were to be relieved of the spiritual care of both Missoula and Frenchtown. But the new ecclesiastical organization of Montana that followed, brought about a modification of this agreement, and by the disposition of the new Ordinary, the Fathers remained in charge at Missoula.

Father Menetrey was the pastor of the place for several years, now alone, now with the assistance of some of his confrères, the writer, and later on Father Jeremiah Rossi, having been his assistant for a while. On his health breaking down, he was succeeded, in June, 1888, by Father Alexander Diomedi, who, with the assistance, first of Father Caspar Genna, then of Father Pye Neale, has managed very successfully the spiritual and temporal affairs of this Mission.

Father A. Diomedi is a man of grit and uncommon energy, and, to use a western expression, a genuine "rustler." At this time of our writing, he is putting the finishing touches to a spacious and beautiful church, 54 by 122 feet, outside dimensions, of stone and brick. This imposing structure, now nearing completion, is the largest and costliest church edifice for the whites in Montana, and will be a lasting monument of the zeal and enterprise of Father Diomedi and the unstinted liberality as well of the Missoula people, who have contributed the funds for its erection.

The Fathers of St. Mary's having followed the Indians to their new home on the Jocko, the Catholics in the Bitter Root Valley are at present attended from Missoula. The principal settlements visited are Stevensville, Florence, and Hamilton. At Florence an edifice that had been erected for a hall, was purchased some time ago and fitted up for a church by Father Diomedi, while in the newer village of Hamilton a site for a church has just been secured by the same Father. These, with Bonner, a lumbering camp on the Big Blackfoot, a few miles east of Missoula, make up all the dependencies of the Mission.

The following figures, taken from the records of the church, give the number of baptisms and marriages performed during the last three years.

	Baptisms.	*Marriages.*
1889	55	9
1890	81	15
1891	82	23

The Sisters of Providence, who may be said to have been in the lead from the start, did not lag behind in the course of the Mission's progress. Conspicuous evidence of this are the Academy of the Sacred Heart and the new St. Patrick's Hospital, which at present replace the log and frame buildings of earlier days. The Academy was erected in 1884–5; the Hospital a short time after. Both are substantial brick structures and among the largest and best appointed institutions of the kind in Montana.

There now remains a description of the history of St. John's church or the Mission of Frenchtown, at the lower end of the valley, and of this we shall speak in the following chapter.

CHAPTER XII.

FRENCHTOWN. MISSION OF ST. JOHN BAPTIST. FIRST LABORERS. FIRST MISSION GIVEN IN MONTANA. DEPENDENCIES.

A chapel, as before related, was erected in this farming settlement in 1864. It remained a dependency of St. Ignatius for a number of years, and from its erection until 1884 was attended by the Jesuit Fathers, who, at different dates visited it, first from St. Ignatius, then from Hell's Gate, later from St. Mary's and lastly also from Missoula. The Fathers, who, from one or the other of these different places at one time or another, made missionary excursions to Frenchtown, were, Joseph Menetrey, Urban Grassi, Joseph Giorda, A. Ravalli, James A. Vanzina, Joseph Cataldo, L. Van Gorp, Aloysius Parodi, Jerome D'Aste, Joseph Guidi and A. Folchi. Father Menetrey, however, is the one who labored longest on this field, and the only one who resided there for some time, and he may therefore be called the first pastor of the place.

In 1869 the discovery of gold in Cedar Creek and adjacent gulches, brought quite an influx of population into this part of Montana. The several mining camps that sprung up there at this date, were visited for a while by Father Menetrey from Frenchtown. The gold excitement, however, lasted only a short time, and the great majority of those who had gone to the new mines and of those as well who, on account of the mines, had settled at or near Frenchtown, left again. Still, a few here and there remained, which added somewhat to the population of the district.

In 1879 the little church was moved from its original location and rebuilt closer to the town. Some years later, it was transformed into a dwelling, the priest's residence.

Much good was done at one time in this community by a few days' mission, which was given by Fathers Joseph Giorda and L. Van Gorp within the walls of that log chapel. It was the first mission preached to the whites in Montana, and God seemed to bless the work in a special manner. What particularly appeared to contribute to dispose the people to the action of Divine grace, was the following:—The missionaries had gone around inviting every one in the settlement to make the mission. Two well known individuals were met, who not only made light of the invitation, but despised it, to the scandal of others. On the same day on which the mission was opened, one of the two was found crushed to death in the mill close by, where he was working. This most melancholy event, with all its peculiar circumstances, made a profound impression on the whole community, and many looked upon

ST. JOHN BAPTIST'S CHURCH AND RECTORY, FRENCHTOWN.

it as a visitation from on high and a warning to the rest. It may be added that the other also, though at a later date, met with an end equally as sad. He was found burned up, almost beyond recognition, in his own shop.

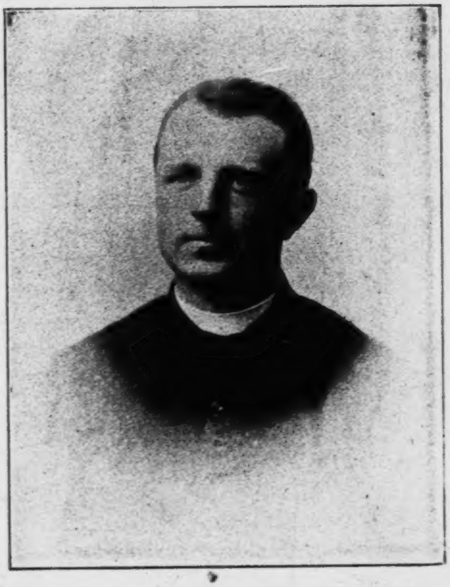
In 1881–2 some school work was done at Frenchtown by a couple of Sisters from Missoula, who taught there the District School and also a few private pupils for several months. At one time the establishment of a permanent branch-house of the Order in that locality was also contemplated, but being discouraged by the Most Rev. Archbishop Seghers, the project was abandoned. The Most Rev. Archbishop, in the summer of 1882, had consented, as already mentioned, to relieve the Jesuit Fathers of the spiritual care of Frenchtown, and a secular priest was to replace them within a stated time. Owing, however, to expected changes in the pending Ecclesiastical organization of the Territory, the appointment was delayed, and the Fathers continued to visit the settlement until 1884, when Rev. L. S. Tremblay, from Montreal, and newly received into the Helena Diocese, was assigned to this post.

Hailed with great joy by the whole community, the new pastor commenced soon after the erection of a larger church, the former one having become too small for the congregation. The edifice is a substantial frame structure, 40 by 80 feet, costing $8,000, and has been named after St. John the Baptist, instead of St. Joseph, the title of the original chapel.

In December, 1885, Rev. Father Tremblay went to Butte and thence for a short time to Helena, and during that interval Frenchtown was visited a couple of times by Father Dols. Later, that is, in the fall of 1886, a Canadian priest was put in charge, but left a few months after. Father Tremblay returned before the opening of spring in 1887 and remained until the early part of January, 1888, when failing health caused him to leave Montana for the milder and more congenial climate of Utah. His departure left Frenchtown without a resident priest until the appointment of the Rev. Honoré Benedict Allaeys, the present zealous and efficient pastor, who was entrusted with the care of the Mission in the following month of September.

Father Allaeys is a native of Woesten, West Flanders, Belgium, where he was born July 4, 1857. He began his studies at St. Louis College, Dixmuide, continuing them in the little seminary of Rouselare, and in October, 1878, he entered the theological seminary of Bruges, where he was ordained priest by the Right Rev. J. J. Faict, August 2, 1882. After filling the duties of a professor in the College of Mouscron, West Flanders, he was promoted, in 1885, to the Rectorship of the Catholic Schools at Blankenberghe. Longing, however, to devote himself to the missions in the United States, he resigned his position in 1888; and after a short stay at the American College, he left his native country for the field of his choice, Montana, where he arrived in the month of July of the same year, and where he soon proved himself a devoted and most excellent worker.

The mission district to which Father Allaeys was assigned shortly after his arrival, consisted at first of the Frenchtown Valley proper. Quite recently, however, it has been vastly extended by the rapid settling up of the country in the vicinity of and beyond, Flat-Head Lake, in the northern part of the County. This region, just opened up to settlement by the Great Northern Railroad, which traverses it in its course to the Pacific Coast, has attracted of late quite an immigration. Kalispel and Columbia Falls have come into existence within the last two years, and rank already among the promising communities of our new State. In both towns churches are being erected by Father Allaeys, who attends the new settlements from Frenchtown. The distance is over 120 miles and is covered, first by coach to De Smet station or to Missoula, then by rail to Ravalli; now by coach again to the foot of Flat-Head Lake, lastly by boat. The road lies through the most varied and most picturesque scenery of wood and prairie, hill and dale, land and lake, brook and river, white and Indian, the equal of which is not to be seen, perhaps, anywhere else in this or any other country.



REV. HONORE ALLAEYS.

Several new settlements have also been formed along the line of the Northern Pacific Railroad, between the western boundary of the Jocko Reservation and the point where the road enters Idaho, and they, too, with the exception of Horse Plains, of which we shall say a word directly, belong to the Frenchtown Mission. No church or chapel in any of these has thus far been erected. As at present, the missionary district attended by Father H. B. Allaeys[1] is more extensive than the whole kingdom of Belgium: a tolerably large field for one solitary priest to cultivate!

Horse Plains, just mentioned, is a little valley adjacent to the Jocko Reservation. In shape it has all the appearance of a large amphitheater and is as charming a spot as any one's eye may rest upon. The settlement, which contains several Catholic families, has also a neat chapel. It was built in 1889 by the Jesuit Fathers of St. Ignatius, by whom the Horse Plains community has been attended from the beginning. The little church was blessed by the Ordinary October 6th and named after St. James, the Greater.

The Catholic population of the Frenchtown Mission, which, at the close of 1888, was given at 500, had risen at the end of 1891 to three times as many, with a proportionate increase in the number of baptisms. These counted 62 in 1891, whereas, there were but 23 in 1888.

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[1] Rev. H. B. Allaeys has quite recently discovered a simple and valuable process to facilitate the production of mosaic work. His method is substantially as follows: A transparent copy of the object to be reproduced in mosaic is traced upon the upper surface of a glass plate placed over the object. The tracing is now followed out with mosaic blocks corresponding in shade and color with the coloring of the original, the blocks being worked in from the opposite surface of the transparency and then cemented together. When the cement has sufficiently hardened, the glass is removed from over the face of the mosaic, which is then polished and finished up. By this simple method, any portrait, painting, or colored picture may be reproduced in mosaic work with far greater facility and perfection than was the case heretofore. The inventor has just secured letters patent for his discovery from the U. S. Government, and other countries.

We here part with the west side, to resume the history of the Church east of the Range, where the Mission of Fort Benton will first engage our attention.

CHAPTER XIII.

MISSION OF FORT BENTON. FORT BENTON IN EARLY DAYS. FIRST MISSION WORK, ETC.

Fort Benton might be called to-day the oldest white settlement in Montana, if the terms "white" and "settlement" could have been applied to it from the beginning. It was originally a trading post established in 1846 by the American Fur Company, and derived its name from Senator Benton from Missouri, at that time a leader in national politics. It replaced Fort Louis, another trading post established by the same Company, and which had been erected two years before near Pablois' Island, a few miles below the new location.

Another Company having established there in the same year, 1846, a rival trading post named after the Campbells from St. Louis, who belonged to the concern, the place was also known for a while as Fort Campbell. This is evident from the earliest Mission records, where the locality is designated under both names, and where it first appears as Fort Benton, in 1855; as Fort Campbell in 1858, becoming again the former, this time permanently, in 1860. These two rival establishments stood a short distance apart on the low bottom bordering the Missouri and within the present city limits. The village was incorporated as a town in 1865 and some time later, it also became the location of a military post, where a few companies of United States troops were quartered for several years.

Fort Benton has seen very prosperous days in the past, and was, in pre-railroad times, the mart of commerce, the shipping and supply center for the whole upper Missouri country and all the regions in the north. Perhaps nowhere else were ever seen motlier crowds of feathered Indians, buckskin-arrayed half-breed-nobility, moccasined trappers, voyageurs, gold seekers and bull drivers, all congregating at this point on the opening of the boating seasons in the palmy days of the town's prosperity. The Montana cow-boy had not yet been evolved at this date.

Nor likely there ever existed an ungodlier spot on earth than was at this time the steep hill overhanging the town on the north side. The amount of swearing and cursing done here by the driver and the bull-whacker of those days, was much in excess of the enormous amount of freight hauled up that steep embankment. Father Menetrey was riding one day close up to a prairie schooner, which was driven by several yoke of cattle and was partially freighted with supplies for some of the Missions. On reaching the foot of that unhallowed spot, the animals seemed to dread the ascent before them and, after a few more steps, came to a stand-still. The cracking of the bull-whacker's whip over their heads; its more than earnest application to the backs, now of the leaders, now of the wheelers, and all the rest, made no impression. The cattle would sway themselves a little to and fro without budging an inch. A gentleman who was riding along with Father Menetrey, here taunted the driver with the remark that the bulls were lazy and no pullers. "Keep that priest back, just one second," whispered the driver into the gentleman's ear, "and you will see if they can pull." The gentleman caught at once the hint, and was not slow to devise an excuse to take Father Menetrey a little apart and out of the teamster's way. No sooner had the fellow seen the Father beyond ear-shot, than he went at the cattle, less with his whip than with his tongue, and spoke to them some bull talk that seemed well understood by the beasts, and up they went as if they had neither hill to climb nor load to haul. The gentleman had now caught up with the driver, who, with an air of triumph, said to him: "Now sir, can't they pull? They would not pull before, because I could not speak to them; the priest was too close."

The first white dwellers of Fort Benton were the fur trader, the trapper and voyageur, the two latter being mostly French Canadians. The occupation of the voyageur and trapper was not only to trap, hunt and run errands for their employers, but also to help the boats up the stream by the *cordelle* or tow line in their hands, great and constant exertion being necessary to stem the current of the upper Missouri. Many of these white savages, who borrowed much of their grotesque costumes from their red-skinned cousins, bore names that were famous in the annals of the wilderness, and the narratives of their exploits would fill entire volumes of most interesting and romantic reading. They were generally not only on friendly terms with the Indians, but bound to them also by marriage ties. The glory of these venturesome and daring children of the woods, is at this time well-nigh extinct, and will soon be no more than a pleasing legend of the forests and inland waters of the American continent.

From what has been said of Fort Benton, it is evident that the place existed before the other settlements, of which we have already spoken. Furthermore, the ministrations of religion to some white people were also dispensed there, as will appear, at an earlier date than anywhere else in Montana. It would therefore seem proper to have treated of Fort Benton first. However, it is not less clear from what has been said, that from its origin and for several years after, this place was, properly speaking, not a white settlement, but simply one of those temporary posts for trading purposes, to be abandoned, as others had been, as soon as the roving natives would move elsewhere. But omitting the fact that the permanency of the post was brought about by the subsequent discovery of gold and the formation of the other communities, the handful of

CHURCH OF THE IMMACULATE CONCEPTION, FORT BENTON.

whites, or rather white-skinned Indians, who lived in these Forts, to the exception of some few individuals, were identified with the Indians themselves, not only by intercourse, as said already, but by intermarriage, and could not consequently be considered, strictly speaking, as constituting a white settlement. Hence our reason for speaking of Fort Benton here and not before. But let us proceed.

Father Nicholas Point, S. J., as we have seen in the first part, spent here the winter of 1846–7. He was the first to dispense to the whites at Fort Benton, just established, the comforts of religion. We find no indication of any other priest having visited this trading post from that date until the fall of 1855, when we meet with the Rev. James Croke, in later years the Vicar General of the Archdiocese of San Francisco, California, and at this time of our history "a traveling missionary of Oregon," as he qualifies himself in the document that lies before us. This document is a register of a number of baptisms performed by him at Fort Benton, this being the name by which the place is designated. Rev. J. Croke was there in October, 1855, and baptized 17 half-breed children, 5, October 19th and 12, October 23rd; "whose parents," says he in the same record, "are all Canadians attached to the trading posts." He must have remained there only a short time, as his name appears no more in the register, either before or since this date.

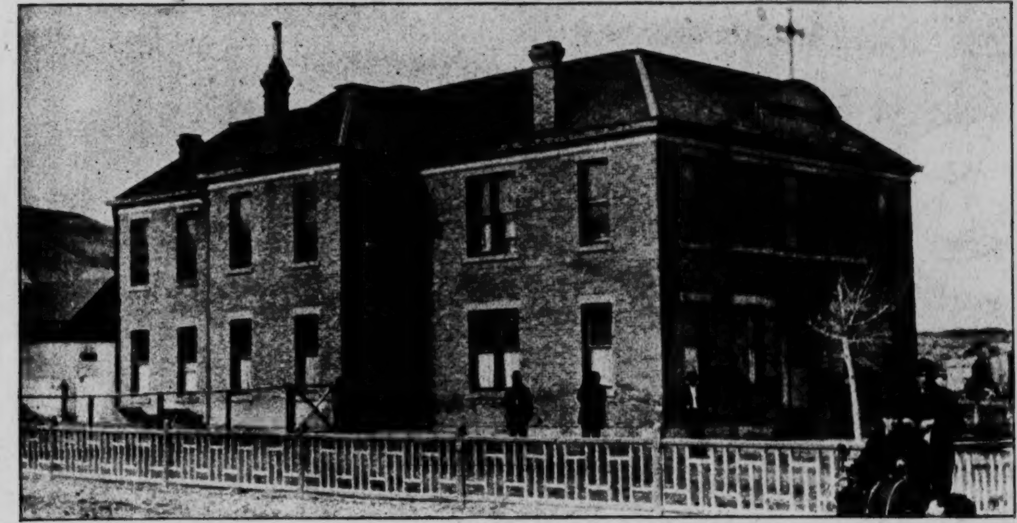
Whether on this or some other excursion in the Northwest we cannot tell, but it is related of Rev. James Croke that one day while at a trading post or station with other travelers, it was whispered around that a Catholic priest was among their number. An elderly woman who had never seen a priest in her lifetime, hearing this, was at once very curious to know what the priest looked like. On being introduced to Father Croke, the backwoods lady planted her wistful and searching eyes upon the Reverend gentleman, and after she had surveyed and scrutinized him from head to foot to her entire satisfaction: —"A priest:" she exclaimed, with an air of great disappointment, "Why, that's a man."

Father Nicholas Congiato, who was at this time the General Superior of the Missions of the Rocky Mountains, visited Fort Benton next, that is, three years after, as we find him here September 2, 1858, baptizing four half-breed children. The place is named by him in the register Fort Campbell. In the following year, 1859, Fort Benton was visited by Father P. J. De Smet, who, August 1st, gave holy baptism to eight half-breed children and some Indians also, and on the next day, August 2d, married two couples. The contracting parties of the first couple were Clement Cornoyer and Mary Champagne; of the second, James Morgan and Rose Masero, the witnesses in both cases being Col. J. Vaughan, A. Dawson and Francis Cabanné. The latter marriage, however, was found soon after to have been only an attempted one and a sacrilege, as Morgan at this time had another wife living. This is declared in a note in Father Giorda's own hand, subsequently appended to the record of that marriage.

In the spring of 1860 we met here with Fathers Adrian Hoecken and C. Imoda, and in July with Father N. Congiato. Father C. Imoda was there again for a while early in the spring of 1861, and returned to the place toward the end of October, this time with Father Giorda, who, on Christmas morning of the same year, married three couples. Father P. J. De Smet was at Fort Benton for a short time in the summer of 1862, and there, on June 29th, he joined in matrimony Malcom Clark and a daughter of Isidore Sandeval, Matthew Carroll and Francis Cabanné being the witnesses.

From the fall of 1861 to the spring of 1866, Fort Benton was visited occasionally from St. Peter's Mission, principally by Fathers Giorda, Menetrey, and Imoda, and a couple of times also by Father F. X. Kuppens, as appears from the baptismal records of that Mission.

July 2d, 1867, dawned mournfully on Fort Benton, and the gloom and sadness which overcast the busy little town that morning, quickly spread throughout and far beyond Montana. General Francis Meagher, at this date the acting Governor



ST. CLARA'S HOSPITAL, FORT BENTON.

of our Territory, in the darkness of the night fell from the steamer G. A. Thompson into the turbulent waters beneath, and was seen no more, dead or alive. The whole community, near and far, was shocked at the melancholy announcement, and the untimely loss of the firm believer, staunch patriot, gallant soldier, gifted scholar and eloquent speaker, was mourned on both sides of the Atlantic, and wherever a son or daughter of Ireland (and where are they not?) was to be found. Services for the repose of the soul of Francis Thomas Meagher were held by the Fathers, both at Helena and Virginia.

During the interval between the closing and re-opening of St. Peter's Mission, that is, from 1866 to 1874, Fort Benton was attended from Helena by Father C. Imoda and Father L. Van Gorp. After that period, it was visited again from St. Peter's, now by Father Imoda, now by Father Rappagliosi, and for a while also by Father Joseph Guidi.

The first regular services in Fort Benton were held in 1878 by Father C. Imoda, who also erected in 1878–9 the chapel of the Immaculate Conception, a neat, frame structure, and the first church edifice in that town. Later on, in 1880, Father H. Camp, S. J., was sent to this post, and had spiritual charge of Fort Benton and its dependencies for about three years.

Anxious to have a Community of Sisters in their midst, the Benton people, in 1883, commenced the erection of a hospital, a substantial brick structure, completed in 1884 at a cost of $12,000. It was not occupied, however, until September, 1885, when a colony of Sisters of Providence arrived and opened the new Institution under the name and patronage of Santa Clara of Montefalco.

In the meantime, Father Camp, who had returned to the States in July, 1883, had been succeeded by Father Frederick Eberschweiler, S. J., who labored on this field about four years. Between intervals, both previous to this period and afterward, Fort Benton was attended a few times by Father Damiani and others from St. Peter's.

Father Philibertus Tornielli was next in charge of the place for a couple of years. On his being transferred to the Holy Family Mission, Fort Benton was attended for a while by Father Caspar Schuler and other members of the Society of Jesus.

Fort Assiniboine, a large military post on Beaver Creek near Milk River, established in 1879, as well as the settlements of Shonkin, Upper Teton and Highwoods, belong to this missionary district and were attended more or less regularly from Fort Benton. The Catholic population of this entire district was given at 500 in 1888 and at 1800 in 1891. During the last four years, from 1888 to the end of 1891, there were recorded in this church 159 baptisms and 24 marriages.

It is, perhaps, well to observe, in conclusion, that although Fort Benton has been attended from its beginning to the present date by some of the Jesuit Fathers, it has never been, properly speaking, a permanent Residence of the Society.

CHAPTER XIV.

SUN RIVER. LEWISTOWN. GREAT FALLS.

While still in this part of Montana, after Fort Benton we must say a word about Sun River and the two more recent districts, Great Falls and Lewistown. We shall do this in the chronological order of their existence, without regard to their present importance.

I.

Sun River District.

Sun River is a small farming and stock raising settlement and one of the oldest in Northern Montana. It contains several Catholic families; and a small chapel, under the

ST. LEO'S CHURCH, LEWISTOWN.

name of St. Joseph, was erected there by Father P. P. Prando, in 1882.

While Fort Shaw, established in 1866 on the old Sun River site of St. Peter's Mission, has been quite recently abandoned, new communities have come into existence in other directions. Mitchell, Craig, Wolf Creek, along the Montana Central Railroad; Augusta and Florence on the South Fork of Sun River, as well as Choteau on the Upper Teton, are all new settlements. These places, with smaller ones scattered here and there over a large scope of country, some in Cascade, some in Choteau, others in Lewis and Clarke Counties, are visited occasionally from St. Peter's Mission. We have at hand no official data to determine with accuracy the number of Catholics in this as yet but thinly settled part of Montana, but we cannot be far from the mark by reckoning them in round figures at 1000.

II.

Lewistown.

This is the seat and principal center of Fergus, a new County formed in 1885. It is a prosperous and very promising place, tributary to it being a large district rich in mineral wealth, fertile lands and the best pastures, perhaps, and stock ranges in the State. This portion of Montana was opened to the whites only a short time ago and is, in consequence, as yet but sparsely occupied. Ere long, however, it is likely to contain a very populous community.

Among the first settlers of Lewistown and in its immediate vicinity are a number of Crees and Red River half-breeds, who previously had their homes for many years in the Judith Basin and in the vicinity of the Little Rockies, whence they moved later on to this section. They are all Catholics, and, for half-breeds, active and industrious. The white population of the town and surroundings is also largely Catholic.

These good people, of their own accord, have built and furnished a neat church edifice, which is a credit to them and to their Christian faith. Henry Brooks, an exemplary Catholic, and the same kind and honorable gentleman who, as related in the first part, nursed Father Rappagliosi in his last illness, was the prime mover and leading spirit of the enterprise. The site was donated by Mr. Juneaux, one of the first settlers of Lewistown. The chapel is named after St. Leo, under which title it was blessed by the Ordinary September 23, 1888. The number of Catholics in this district does not fall short of 800.

How welcome would a resident priest be in this community! The settlement was visited for some time from St. Peter's Mission, a distance of more than 140 miles. It is now attended from Great Falls.

III.

Great Falls.

Although the last town to spring into existence, Great Falls has in population and importance already surpassed many of the older communities of the State, and bids fair to become in the near future the manufacturing center, if not also *the* city of Montana. We ventured the same opinion more than twenty years ago, when Great Falls of to-day was a howling wilderness.

The town is now in its infancy, being scarcely eight years old. It is located at the confluence of Sun River and the Missouri, and commands a magnificent view of the surrounding country. Lewis and Clarke, in the narrative of their explorations, speak at length and in glowing terms of this locality, where the Sun or Medicine River and the Missouri mingle their waters. Great Falls has at present a population of about 5000 souls. At its beginning it was attended by the Jesuit Fathers from the Mission of St. Peter. Later, it became for a short time a dependency of Helena, being attended by some of the clergy attached to the Cathedral. During this time a substantial church was erected there by Rev. A. H. Lambaere. The chapel was first opened for services on Rosary

ST. ANN'S CHURCH, GREAT FALLS.

Sunday, 1890, by the Ordinary, who, on a subsequent occasion, blessed it formally under the name and title of St. Ann. A resident priest in the person of Rev. J. J. Dols, transferred from Dillon, has been lately assigned to this Mission. Including Barker, Neihart and Sand Coulee, which belong to this district, the number of Catholics in the Mission of Great Falls is reckoned at about 1000.

We now return to Helena to resume the local history of that Mission and its dependencies.

CHAPTER XV.

HELENA, CONTINUED.—ST. JOHN'S HOSPITAL. COUNTY SICK AND POOR. CONFLAGRATIONS. ST. JOSEPH'S, MISSOURI VALLEY, ETC.

The reader will remember that we parted with this Mission towards the close of 1870, at the opening of St. John's Hospital. Proceeding now with our narrative, the new institution proved at once, as had been anticipated, a signal blessing for the numerous mining community of Helena and surrounding camps, sufferers being brought in from near and far, a distance at times of seventy and more miles, to be attended and nursed by the Sisters. The accommodations became soon too small, and had to be increased by successive additions.

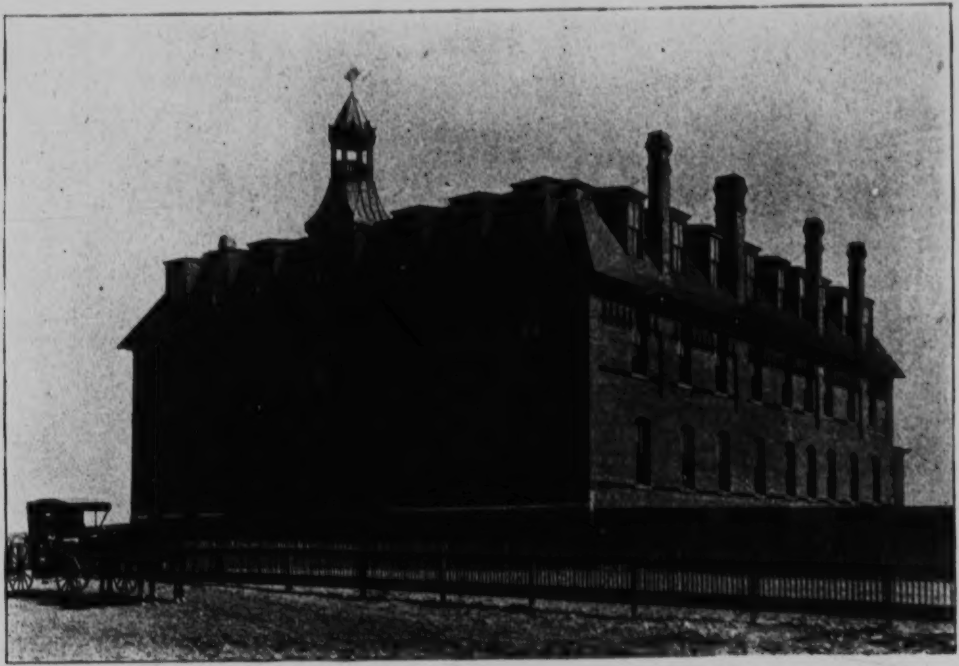
At the beginning, private patients only entered the Hospital; but ere long the sick and poor of Lewis and Clarke County were also confided to the Sisters' care. This arrangement, while securing better treatment for the indigent sick, was also less expensive to the public, and continued for several years.

Later, however, some wise County officials made the astounding discovery that in the case of public charges a poorer treatment, but costlier withal, was of greater service to the public weal and preferable to one that had the disadvantage of being better and costing less. On the strength of this argument, unintelligible to plain common sense, but clear enough in the sight of an axe-to-grind policy, or in that of bigotry and prejudice, the indigent sick of Lewis and Clarke County were taken from the Sisters and sent again to the Poor-farm.

This was claimed as expedient—and we ourselves heard some of the gentlemen of the Board advance the plea at the time—on the ground that the *too* good care the Sisters took of their patients increased the number of applicants for admission into the Hospital, and was, thus, a detriment to the tax-paying community.

Apart from the *humane* philosophy that seemed to underlie the reasoning—the philosophy of spoiling intentionally the loaf, lest some hungry fellow should ask for a piece—it was remarked to these gentlemen, that by law the Sisters could admit as a County patient no one who was not sent in as such by the Commissioners themselves or their authorized agent, the County physician; the issuance of hospital permits resting exclusively with them and not with the Sisters. Now, those would-be applicants, so anxious for the honor and privilege to pose as, and be ranked with County paupers, would be really destitute sick, and entitled, as such, to be cared for at public expense, or they would not be. If entitled, how could the Board refuse them? Was there not a poor fund provided for the purpose? And let it be said to their honor and credit, no more humane disposition, substantial sympathy, and unstinted liberality toward suffering fellow-beings, was ever displayed than by our early Montana people. If not entitled, and yet hospital permits were given the applicants, with whom could the blame rest but with the Board or its authorized officials by whom alone the permits were granted?

There is, however, still on record in the office of the County Clerk, the official report of the physician employed at that time by the Board of Commissioners, wherein the Sisters were charged "with feeding their patients on pious talk instead of



ST. JOSEPH'S NEW ORPHANS' HOME, HELENA.

-prepared and wholesome food." If that gentleman had
, as he professed to be, a worthy son of Esculapius, he
ld have known that a little pious talk at the lips of a
le Sister of Charity never broke any one's bones, and that,
he contrary, even in the general opinion of the medical
ernity, it has frequently been a healthful diversion, a sooth-
balm for many aches, as well as an agent of uncommon
ing virtue for more than one distemper. Evidently, the
rt was drawn up for a purpose; but the accusation, in so
s it charged the Sisters with want of care for their patients,
so absurd in appearance, not only in the opinion of the
le community, but also in that of the Commisioners them-
es, that, as we have seen, the plea of *too much care* was
up by the latter to justify their action. It was not care,
, but *no care* that these gentlemen wanted; and what else
ld have better disproved the charge?

esides tending and nursing the sick and poor of Lewis
Clarke County, and those of Jefferson and Meagher
nties as well, the Sisters cared also at this date for the
ntally deranged and had these unfortunates in their keep-
several years. Thus the first Asylum for the Insane
Montana was conducted by the Sisters of Charity, and
ained an annex of St. John's Hospital up to the time
the present Institution at Warm Springs in Deer Lodge
nty was established.

oon after the removal of the insane, the building that had
n erected for their keeping, was remodeled by the Sisters
fitted up as a home for the care of orphan children of both
es. The new Institution was opened in April, 1880, as the
Jerome's Orphan Asylum, the appellation being derived
n the name Saint of the first orphan admitted. How
ny little ones have since found in this abode a home and
re than a home's fostering care at the hands of the Sisters
harge! At the time of our writing there are in the Asy-
from different parts of the State and irrespective of
gion, some thirty young inmates, who have been thus

fed, clothed and sheltered entirely at the expense of private charity. But for want of sufficient accommodations, this number could be more than trebled in less than a month's time. The want, however, will soon be supplied, the necessary arrangements for the construction of a larger home on a more convenient site being already perfected. The plans call for a brick structure 80 by 100 feet, three stories high and with accommodations for nearly 200 children.

In November, 1872, Father Van Gorp, whose health at this date appeared much in need of some rest from active missionary duty, made a trip to St. Louis, Mo., his place in the meanwhile being filled by Father Giorda. A serious spell of sickness during the winter brought the latter to death's door, his recovery at one time being well-nigh despaired of. But skilful treatment and careful nursing, together with many fervent prayers poured forth in his behalf, were finally successful in securing to the saintly and apostolic man a longer lease of life for the good of these Missions. Father Van Gorp returned in the spring considerably improved in strength, but before many months it became again apparent that the light, keen air of this altitude affected him unfavorably. A change, in consequence, was now decided upon by the Superior who, late in the fall of 1873, assigned Father Van Gorp to St. Ignatius, while the writer was sent to Helena. This was to be "only a temporary arrangement," wrote Father Giorda; but without ceasing to be temporary, such arrangements admit betimes of considerable stretching out, as happened in this case.

At this period Helena was visited and purified by some very destructive conflagrations that seemed to threaten her very existence. We mention only the last two: the fire of October, 1871, left the larger portion of Main Street in ruins. But still more disastrous proved the fire of January 9, 1874. It was about a quarter before seven, a. m., when the alarm was sounded, and we were just then at the altar saying mass. As we entered the sacristy, we were actually terror-stricken

CATHEDRAL OF THE SACRED HEARTS, HELENA.

at the sight of the sea of seething flames below, in the direction of Wood and upper Main Streets. We turned to the Sisters, who were still quietly praying and making their thanksgiving in the church, and told them they had better hasten out and protect their buildings, as everything around was ablaze. Sparks and cinders, flaming shingles and live brands, driven through the air by the furious gale that was blowing, fell everywhere as thick as snow flakes in a winter storm. The little church, the Fathers' Residence, as well as the Academy and Sisters' Hospital, caught fire from the sparks and falling cinders several times, and how they escaped being wiped out like many other buildings, seemed almost miraculous. In a few hours, over three-quarters of a million dollars worth of property was destroyed, and several persons were seriously injured. In the afternoon we walked over the burnt district to view the devastation wrought in the morning, and were astonished to see laborers already at work among the smouldering ruins, clearing away debris and hot embers, preparatory to the erection of new and more substantial structures.

The pluck and recuperative energy of the Helena people seemed to us most remarkable and could not but encourage us to make some needed improvements on Catholic Hill. The little steamboat bell that had done such good service calling our people to church, was replaced by a new one from the Jones Bell Foundry, Troy, New York, weighing 2000 pounds, exclusive of mountings, and costing, freight included, $846. It took more than 60 days to transport it from Corinne to Helena, and was blessed June 29th. From that date, by ringing out the Angelus every day at 6 a. m., noon and 6 p. m., it gave and still gives to many of the town people their time, while the lukewarm Catholic could no longer blame the bell for his tardiness in attending the divine service.

The erection of a new church began now to occupy the minds of our Catholic people. The first steps in that direction were taken August 16th, when a Building Committee, composed of five gentlemen of the congregation, L. F. La Croix being Chairman, and Major R. C. Walker, U. S. A., Secretary, was appointed. The plans called for a brick structure with cut granite facings, upon a stone foundation, 43 by 95 feet, outside dimensions, and a rear addition 18 by 22 feet, for sacristy purposes.

Active operations were soon commenced, two German masons, H. Miller and H. Tamm, the latter a non-Catholic, laying the foundation gratuitously. The corner-stone was blessed September 20th by Father Giorda, in the presence of a large number of people, Father A. Diomedi, who had just arrived from Europe, directing the music, and Father L. Van Gorp, who had come on a visit, preaching the sermon for the occasion. Operations, suspended during the winter, were resumed in the spring and continued through the summer and fall of 1875. It was a year of great depression and discouragement for the whole of Montana, as the gold excitement in the Black Hills had just broken out, and in a few months depopulated our Territory by nearly half the number of its inhabitants. While some of our Helena friends seemed to pity the Fathers for undertaking the construction of a comparatively costly edifice in such discouraging times, others would point to the massive rising walls as a sure indication that "up on Catholic Hill there was faith in Helena. Why should not the rest of the community be equally hopeful and confident?"

The building was enclosed and under roof by the latter part of September. The inside work having been finished during the winter months, the new church was blessed and opened for services on Palm Sunday, April 9, 1876. The total cost of the structure and furnishings was $28,413.22, over one-third of the amount being contributed by non-Catholics. The above includes the pipe organ, from Messrs. Hook & Hastings, Boston, Mass., secured at an outlay, freight and all, of $1235.22, $1000 being the price of the instrument at the factory.

OUR LADY'S ALTAR AT THE CLOSE OF THE MONTH OF MAY, HELENA.

This reference to the organ reminds us of a trivial incident, which we only mention as an additional proof that truth, occasionally, is stranger that fiction. With a great flourish of trumpets, by way of press announcements and puffs, there arrived in this city, shortly after the new instrument had been set up, a musical wonder, who claimed to be a graduate of the Leipsic Conservatory and a professional organist, "away up," who had performed, according to his own say, in the Cologne Cathedral, the Duomo of Milan, and other like celebrated places in Europe. Having sought an introduction, he was requested to try a small reed organ that had just been purchased for the Boulder church, and had been brought up to the Fathers' Residence for shipment. His first performance was worse than an utter disappointment. On being requested to render some pieces of well-known masters, he had forgotten his repertory, and would not play by heart. On the music being set before him, his eyes were weak, and though quite young, he could not see without his spectacles, which, unfortunately, he had also forgotten. Though our faith in the man's ability was considerably shaken by this time, we took the fellow to the organ loft, and were going "to pump" and fill the bellows for him, when he dumfounded us by asking: "What is this for?" It was the pedal keyboard the Professor was inquiring about! The musical humbug went bull-driving the next day for a living. Whether he had any more capacity for his new profession we did not hear, but it may be reasonably presumed.

Returning to our narrative, all the indebtedness incurred in constructing and furnishing the new edifice, by January 1, 1883, had been discharged. Some people seemed at first much inclined to think and say, that the new church was too large and would never be filled. The same kind individuals were now finding fault with the Fathers, because it was not built on more extensive dimensions.

While the new structure was being erected, the little frame church was moved back a short distance from its original site.

Later on, it was fitted up for a parochial school and meeting hall, and served both purposes until seized upon again by the ruthless hand of progress, it was made to disappear, to give place to the present large, substantial school building erected in 1890 by Bishop Brondel, at a cost of nearly $13,000.

Contemporaneously with the construction of the new church, improvements were also made both at St. John's Hospital, which was considerably enlarged by Sister Loretto; and at St. Vincent's Academy, where a large frame, 40 by 100 feet, was erected by Mother Vincent, who was at this date in charge of the Institution. The building, which was intended at first as a boys' school, and served its object for some time, was used also as an exhibition hall. Both the Hall and the old Academy were subsequently replaced by the handsome and conspicuous structures of to-day.

In November, 1874, while Father C. Imoda, who had been attached to this Residence since 1868, was assigned to re-open St. Peter's Mission, Father Menetrey had come to Helena to fill the place left vacant by the former, and was now the writer's companion up to November, 1877, his principal duty during this time being to attend the outlying stations of the Helena district.

Though the field was considerably reduced, by the arrival at Virginia of Father F. J. Kelleher, who, the year before, had taken spiritual charge of Beaverhead and Madison Counties, and was now still further restricted by the re-opening of St. Peter's Mission whence the settlers in Northern Montana were again to be attended, it was still large and extensive. The Boulder and Missouri valleys; Crow Creek with Radersburg; East and West Gallatin, including Three Forks, Bozeman and Fort Ellis; Diamond City; Camp Baker, called afterwards Fort Logan, and White Sulphur Springs, were at this date the farthest outlying settlements to be visited from Helena. While within a shorter radius lay Unionville; Jefferson City with its neighboring mining camps; Cave Gulch, Canyon Ferry and, lastly, Silver City with the

ST. JOSEPH'S CHURCH, MISSOURI VALLEY.

mines above it, in the vicinity of what is to-day Marysville. Father Menetrey visited all these places for three years, doing much good and endearing himself by his mild, cheerful ways to all classes of people.

St. Joseph's church, a neat frame structure at Canton in the Missouri Valley, was built by him in 1875–6. In a farming community, where settlers must necessarily live a considerable distance apart, it is not always an easy task to agree upon a spot whereon to build a church. Such was the case here, but the matter was finally settled by putting it to a vote of the people themselves, who, with but one dissenting voice, chose the present site. The ground was donated, partly by Michael Driscoll, now a venerable patriarch of the valley, and partly by A. Hash, a non-Catholic. The people in this valley are in the main Catholics, all clever and industrious, and form one of the best settlements in Montana.

The Helena district, as described above, remained substantially the same up to 1881, when the Northern Pacific Railroad, heading towards Montana, commenced to draw into the Yellowstone country many immigrants, who took up lands and settled along the surveyed line of the road. Several new communities were thus formed between the Dakota line and the Gallatin range east of Bozeman, and were now added to the district of the Helena Mission. Before speaking, however, of this extension of the field, we must proceed with the narrative of anterior events. We mean the first Episcopal visitations of Montana and other facts and incidents of more or less interest to our subject, that occurred previous to 1881, and of which we shall treat in the following chapter.

CHAPTER XVI.

FIRST EPISCOPAL VISITATION OF EASTERN MONTANA. BATTLE OF BIG HOLE.

I.

It was shortly after his appointment to the Vicariate of Nebraska that the Rt. Rev. James O'Connor signified to the missionaries of eastern Montana his intention of making an early visit to this distant portion of the Lord's vineyard now entrusted to his care. Accordingly, in the latter part of May, 1877, he set out from Omaha on his long, apostolic peregrination, and after visiting Virginia City and some of its dependencies, where he administered confirmation to several people, he directed his steps toward Helena, where he arrived on the 8th of June.

A number of our Catholic citizens had gone out to Montana City to meet the Prelate and escort him into town, but were greatly disappointed. Owing to the exceeding bad condition of the roads the incoming Virginia coach, on which the Bishop was expected and which was due early in the afternoon, did not arrive until everybody, except at the pastoral residence, had long before retired for the night. By letters to the Fathers at Helena, the Bishop had intimated beforehand, that he wanted no public demonstration, and the lateness and stillness of his arrival must have more than gratified the humble Prelate's wish.

On the morning of the succeeding Sunday, June 10th, the Bishop administered the sacrament of confirmation to 145 persons, some adults and even a few gray-haired people being among the number. In the evening he lectured to one of the largest audiences that ever crowded into the church of the Sacred Hearts. He spent the week at Helena and at a reception tendered him by Mr. and Mrs. John Blaine at their

RT. REV. JAMES O'CONNOR, D. D.

residence, received the respects of a large number of people without distinction of creed. The following Saturday he started for the Missouri valley, where, on Sunday morning, June 17th, he confirmed 47 persons, and among them several adults. While in the valley he was the guest of Mr. H. Rosenbaum, now deceased, and his estimable wife. On Monday he returned to Helena and being desirous of seeing while in Montana one of the Indian Missions, he made a flying trip over the Range, to visit the Mission of St. Ignatius. We had the honor and pleasure of accompanying him on that excursion and heard him remark time and again on our return to Helena that: "his visit to that Indian Mission was more than sufficient to repay him for his long, wearisome journey from Omaha, the unequal churning to be had in a Montana coach and over Montana roads included."

"The Flat-Head Indians," from his pen and published in the III Vol. of the "Records of the American Catholic Historical Society of Philadelphia," is a beautiful and charming description of his visit to St. Ignatius Mission, and we have referred to it and quoted from it several times in these pages. The sleeping on the road one night in a bunk, whence, a few hours before our arrival, had been removed the dead body of a man who, without our being aware of the fact until the next morning, had died therein of smallpox, is not mentioned by the Bishop, yet it was one of the incidents of this, to him, "ever memorable journey to the pious Flat-Heads of St. Ignatius."

On the same evening of his return to Helena the Right Rev. Bishop delivered a lecture for the benefit of the new church, considerably in debt at that time. On the following day he left for Northern Montana, a government ambulance for the journey being placed at his disposal by General John Gibbon, then in command at Fort Shaw and an old time friend of his Lordship. He gave confirmation to several people, both at Fort Shaw, where he remained some time, the guest of his friend, and also at Fort Benton; and then, by the Missouri river he returned to Omaha.

The impression left by Bishop O'Connor upon Catholics and non-Catholics alike in Montana, was most favorable and lasting, his visit being to this day spoken of with pleasure by many of our people. But not less lasting and favorable seemed to have been the impression that both Montana and her people made upon him. In a letter to the writer dated Omaha, March 31, 1879, the Right Rev. Bishop spoke thus of Montana. "You and I may not live to see it, but the day is not distant when Montana will be one of the most fruitful and flourishing, as well as the most beautiful portions of God's vineyard, and this will be owing in great measure to the labors and virtues of those who have already borne there the burdens of the day and the heats." Of the people the Bishop has this to say: "It may be that I saw only the bright side of their character, but certain it is, I never met a people with whom I was better pleased."

As to Helena in particular he thus concludes his "Flat-Head Indians." "The third day brought us to Helena, where we were welcomed by the most hospitable and warm-hearted people I have seen in the far west."

The favor bestowed on eastern Montana by the Right Rev. James O'Connor in 1877, the Most Rev. Archbishop Charles J. Seghers conferred on western Montana two years after and again in 1882. But we must not anticipate. Other visitors, far different from those of whom it is said "How beautiful upon the mountains are the feet of Him that preacheth peace . . . of Him that preacheth salvation," call now first for our attention. We mean the band of marauding Nez Perces, whose coming into Montana at this time of our history created the greatest alarm.

II.

Chief Joseph and the Battle of Big Hole.

The first news of the Nez Perces outbreak in Idaho was brought to St. Ignatius Mission by Indian runners, just at the time that Bishop O'Connor was on the place. The Bishop

SISTER BENEDICTA.

seemed to be much impressed by the news, and foreseeing at once the scare that would soon follow throughout the country, as the marauding Indians were reported to be heading this way, and their coming, he much feared, might stir up these and other tribes in Montana to make common cause with them; he made particular inquiry to ascertain from the Flat-Heads themselves and their confederates at St. Ignatius, their own feelings and actual disposition with regard to the disturbance. After he had spoken to them a few words of peace, and directed them to follow in all things the advice of the Fathers in their midst, he was assured by them, that although they had always been friendly, and some were even related by blood to the Nez Perces, still none of the Mission Indians at St. Ignatius and in the Bitter Root Valley, sympathized with the rebels in their revolt; and far from yielding to their threats, or coaxing, as they had already intimated to the Nez Perces themselves, they were ready, if it came to that, to take sides and fight for the whites.

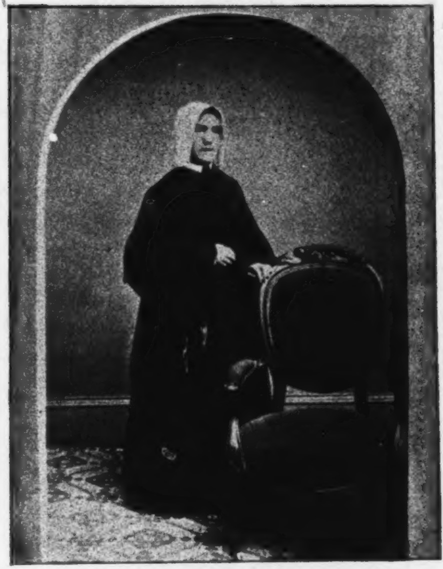
The whole country knows how true they were to their word. At the approach of the hostile band, a number of Flat-Heads joined the United States troops at the rifle pits on the Lolo, while others of the tribe gathered around the Mission, to protect the church and the Fathers. When Joseph came into the valley, Charlot sternly intimated to him, that, although the Nez Perces and Flat-Heads were friendly and of kin, if they killed a single white man in the valley, or injured the property of the white settlers, he would attack him. It has been mentioned already that he also refused indignantly the proffered hand of Looking Glass, because, said he to the Nez Perces, "the white man's blood was upon it." Charlot's men were not less in earnest than their chief, as was made clear by an old, feeble Flat-Head warrior, who, at the risk of his own life, did not hesitate an instant to draw his revolver upon some of those ruffians, to protect from outrage the wife of the blacksmith of Stevensville. The rifling of a ranchman's house, Mr. Lockwood's, which had been left untenanted at their approach, and which lay at the extreme upper end of the valley and beyond the limits guarded by the Flat-Heads, was the only act of lawlessness and depredation they committed.

It is also well to note here, that with but the single exception of one individual, the wife of one of the band who had been instructed in the faith, and baptized by Father Joseph Cataldo, S. J., all these Nez Perces, to a man, were non-sectarian Indians.

Leaving the Bitter Root Valley, they crossed over to the Big Hole Basin, and while encamped at the mouth of Trail Creek, on August 9th, they were surprised by General John Gibbon and his command, who, without the Indians being aware of it, had been in their pursuit and had stolen upon them, unperceived, during the night. At the break of day the United States troops, assisted by a few civilians, fell upon the Indians, and the battle that ensued, although fought with but a handful of men, was one of the bloodiest and most desperate known in the annals of Indian warfare.

General John Gibbon's force consisted of 146 regular troops and 34 civilians, all told 180 men, and two-thirds of these were either killed or wounded in the encounter, some being hit several times. Of Joseph's band, that numbered at least twice as many warriors, 89 were buried by the troops, and it is given as Joseph's own statement, made after his capture, that 208 of his people were either killed on the spot or had died soon after of wounds received in that fight. It has been stated that, had the Indians followed up the advantage they seemed to gain late in the day, the whole force of General Gibbon would have been utterly annihilated, just as Custer's Command had been by the Sioux on the Little Horn the year before.

The news of the battle, with a call for medical and other assistance, reached Helena Saturday, August 11th, about 11 o'clock a. m., and not quite an hour later, two Sisters of Charity, Sister Benedicta and Sister Mary Liguori, accom-



SISTER MARY XAVIER.

panied by the writer, were on their way to the battle-field. The impromptu Helena Relief Committee, with great celerity, had supplied us with a team, conveyance, and driver, and Major R. C. Walker, U. S. A., had kindly volunteered to be our guide and escort. On the next day, Sunday, there was no mass at Helena, as Father J. Menetrey, S. J., the other priest attached to the place, had gone out to attend some of the outlying Missions.

Our little party reached Deer Lodge rather late that evening, had mass very early next morning, and taking along Sister Mary Xavier in the place of Sister Benedicta, who, during the night, had become quite indisposed, left before daylight and arrived at French Gulch between one and two o'clock p. m. Parting here with the Sisters, who were directed to remain and wait for further instructions, we continued on our journey, and joined that night the corps of volunteers who were encamped on the Big Hole River, some fourteen miles this side of the battle-field. We there met with the rest a couple of Protestant clergymen, who, though on the same errand of religion and mercy, were not without their rifles as a side help to their mission. After eight or nine miles march early next morning, word was received from General Gibbon, that since he was on the move with his command and wounded, he desired the relief party to proceed no further than to a convenient camping place between, whither he would arrive in less than a couple of hours.

It had been our lot to see the horrors of war on a much larger scale. On June 24, 1859, we were in Verona, a short distance from Solferino, where, on that day, some 40,000 men were killed or wounded. We there saw masses of torn and mangled humanity that no mortal pen could describe, and the memory and sight of which will ever be, as long as we live, fresh before us. The hundreds and thousands of wounded, however, had there also hundreds and thousands of kind, willing hands and sympathising hearts to provide them with shelter, medical assistance, nursing, and such other comforts as would render their sufferings less intolerable. But here in the woods and bleak prairies, a hundred miles away from all civilization, the poor sufferers, though comparatively in a most insignificant number, were too many to be made comfortable. Still, all that kind ingenuity, made doubly ingenious and inventive by the necessities of the case, could plan and improvise, had been resorted to by both officers and comrades for their wounded.

The relief corps were now called upon to do their share. After some four hours' rest, which was devoted to the relief of the sufferers, the dressing of the wounds by the surgeon, etc., the march was resumed to a point some few miles further on, in the direction of Deer Lodge, whither the commanding officer, on hearing of the Sisters' hospital there, had at once concluded to take the wounded for care and treatment. Our little band, traveling now a little ahead of the soldiers, reached Hot Springs late in the night of the 14th. There we had mass early next morning, and thence hastened to Deer Lodge, where the Sisters were soon hard at work to make ready for the patients, who were brought in the next day.

In dressing the wounds, which it had been impossible to tend properly on the road for several days, some were found literally alive with maggots. The number of Sisters at Deer Lodge being insufficient for the emergency, other Sisters from Helena soon came to their assistance, and all that Christian benevolence, unselfish devotion, untiring attention, care and tender nursing could ever do for poor, suffering humanity, was done by those worthy daughters of Charity in behalf of the wounded heroes of Big Hole.

We cannot here pass over an incident of the Big Hole battle, which we heard from some of the men, who assured us at the same time that they had been eye-witnesses of what they related. During the attack an Indian woman rushed out of a tepee and fell on her knees in front of a group of soldiers, who, at very short range, were pouring volley after volley of bullets into the lodges that stood behind her, and whence issued

SISTER MARY LIGOURI.

a murderous fire against them. There, on her knees and between two fires, she remained for some time, all the while blessing herself most conspicuously with the Sign of the Cross. The strange conduct of that woman, and her remaining untouched in the clouds of bullets flying around her, were much wondered at by several of the soldiers, and one of the officers close by, was so struck by the circumstance that he called out to the men in these or similar words: "Boys, do not hurt that woman, there is some charm about her."

We know that this incident has been discredited in the "New Northwest" of Deer Lodge, by our friend, Mr. Duncan McDonald, who interviewed some of the Nez Perces across the line, after the capture of Joseph. But notwithstanding, we still believe in the fact, since the testimony of eye-witnesses is not easily offset by mere statements of hearsay. We further remark, that, first, Mr. Duncan McDonald saw and interviewed but a handful of the Nez-Perces that escaped from the battle-field; and that, secondly, as a little reflection on all the particulars of the incident seems to make clear, the Indians, who were all pagans besides, had not the same vantage ground to see and notice what was observed and wondered at by the soldiers. It would seem, therefore, that the statement of the former cannot disprove the testimony of the latter.

CHAPTER XVII.

Some Hangings and Other Incidents.

By way of complement, we shall now mention some minor incidents that also belong to the local history of the Helena Mission at this period.

In 1875 the monotony of routine missionary duty was broken by two executions, one in August, the other in October.

At the beginning of May, Frank Warl, an industrious, hard-working man and a Catholic, was found murdered at his coal-pits on Ten Mile. It was soon discovered that the horrible deed had been perpetrated for plunder by three known individuals, two whites and a black or mulatto. While the latter, with one of his two accomplices, was apprehended soon after, the third one and, as it would seem, the chief criminal, in spite of his being closely pursued by the law, was never captured. It was more than hinted at one time, that affiliation with some secret society had something to do with his escape; but if so, it was never proven. The captured were tried, convicted and condemned to death. Neither was a Catholic, but both asked for a priest, who now visited them in their cells for several weeks, to instruct and prepare them for their doom. The two were to be executed on the same day, August 13th, but a technical flaw discovered in his process at the last moments, delayed the execution of the mulatto till the latter part of October. Both were received into the Church and died, to all appearances, with every sign of true repentance.

Two other executions took place later on at different dates, one in Radersburg in March, 1880, which was attended by Father Guidi, and the other at Helena in February, 1881. The criminal in the latter case was a revolting specimen of humanity that had grown up in the woods, more like an animal than a human being. He was convicted of having murdered his own employer a few miles from town, and the dead man's horse he had attempted to escape with, threw him off, bit him in the legs several times, and had refused to carry him. He was thus forced to trade the beast off for another, and this had led very soon after to his capture.

During the first two weeks of the priest's intercourse, the prisoner remained stolid, stupid-like and as if devoid of all human feeling. One day, however, to the Father's greatest amazement, he was found an entirely different man. "While awake the night before," said he to the priest, "he had seen in his own cell the strangest kind of a light, that had stricken terror into his soul." His heart appeared now to break with grief, and the man showed himself most anxious to be instructed and do penance. His very external appearance seemed to have undergone a noticeable change, and the guards themselves, not less than the priest, were surprised at this sudden transformation. He persevered in these good dispositions to the last, meeting his death not only with resignation but almost with cheerfulness.

The Father had enrolled him in the Scapular of Our Lady of Mount Carmel a few days before. On examining the dead man's neck and noticing the scapulars, one of the physicians who attended the execution, took these up in his hands and after looking at the "thing," as he called it, with much curiosity, laid them back accompanying his action with the sneering remark: "checked through." The priest thought at the moment that the cynic, like Caiphas of old, had signified a deal more than he had meant.

Shortly after the execution, it commenced to be rumored about town that the ranch where the crime had been committed, had become haunted, different people asserting to have seen some very strange light, now floating through the air, now moving about upon the surface of the frozen and snow-covered ground of the premises. This lasted about a couple of months, and, as may still be seen by reference to the Helena press of that date, the town for a while was full of the apparition. We ourselves at the time, spoke with several trustworthy persons who were quite positive they had seen with their own eyes the mysterious light. On being spoken to on the subject, the priest, without letting on what had occurred in jail, simply remarked that, likely, some shrewd fellow who was after the ranch and wanted it cheap, had trotted out the shining ghost for the purpose. Other theories were advanced to clear up or explain the thing away, but we must candidly confess that in our mind the strange occurrence has been and is still, to this day, a riddle.

Not less surprising may appear the following:—

A plasterer by trade, who would occasionally indulge a little too freely in drink, was one night with a chum of his. Both had gone to sleep, when the plasterer commenced to scream, as if somebody had laid hold of him by the throat to strangle him, and was pleading piteously for mercy and assistance. His room-mate woke up, and after inquiring what was all that fuss about, bantered the poor fellow considerably about dreams and nightmares. But the plasterer, who seemed to have passed through even more than a life and death struggle during the while, did not take to the banter as kindly as he had used to in the past. On the contrary, addressing his chum and calling him by name, "I have taken my last drop," said he to him in a stern and serious voice. "Come with me; let us both go to the priest and mend our ways: it is too horrible a thing to fall into the clutches of, and be throttled by Old Nick." Some more bantering was the answer. About daylight there was a ring at the door of the Fathers' house. It was our friend the plasterer, who had walked several miles and wanted to take his pledge and go to confession. He became from that time a most exemplary Christian, and spent the rest of his days in bringing topers and saloon rounders to the priest. His name was Henry Carroll.

Another, who also occasionally brought topers to the priest, was Cornelius McHugh; a thing the more remarkable that he himself conducted at the time a liquor store. This lamented old timer, one of the most charitable and most kind-hearted of Montana's citizens, at the opening of the season of Lent of 1878, had heard the priest from the altar suggest abstinence from drink as most praiseworthy, and eminently in keeping with the penitential spirit of the time. Upon this, he there and then resolved to be a total abstainer during the whole of that season. Owing to some peculiarity of his constitution, he was told by his physician, that it would cost him his life before Lent was over, if he kept to his pledge. "It does not matter," answered he, "but I shall stand by my resolution."

He was taken sick some few days after, and passed away about mid-Lent, a victim to Christian abstinence.

Finley McRae is another name still familiar with many in this vicinity. The piety of that sturdy old timer was as edifying as it was solid and remarkable. Week after week, for several summers, he walked the round distance of 40 miles, between Cave Gulch, where he was mining, and Helena, to hear mass on Sunday. And cast in the same mould seemed to have been a nephew of his, who, upon being pressed to work on the Feast of the Assumption of Our Blessed Lady, as any other day of the week, bluntly told his partner that, there was not gold enough in the country to make him do unnecessary manual labor on a Feast day of obligation.

To these, several other incidents and edifying examples might be added, but we must hasten on with the rest of our work.

Father Menetrey left Helena in November, 1877, and those who after him labored on this field were Fathers Joseph Guidi, S. J., John G. Venneman, P. Barceló, S. J., and, a couple of months, also, H. J. Camp, S. J. Father Guidi was attached to the Helena Mission from November, 1877, to the fall of 1880, and then again at a later date, as will be mentioned further on. Father J. G. Venneman arrived in the spring of 1880, and remained until August, 1882. In 1881 he built the Boulder church, named after St. John the Evangelist, and was the first to visit from Helena, Miles City, whither he was sent in the summer of 1881, at the request of Right Rev. Bishop O'Connor. Father Barceló came in September, 1880, and resided in the place more or less permanently for several years.

And now, again, we leave Helena for a little while, to speak of the first Episcopal visitation of the western part of the Territory.

CHAPTER XVIII.

PASTORAL VISITATION OF WESTERN MONTANA.
MOST REV. ARCHBISHOP SEGHERS.

This part of our Territory, which was at this time still included in the Vicariate of Idaho, was first visited by Archbishop Charles John Seghers in 1879, and again a second time in 1882. On both these occasions, his Grace went around from settlement to settlement, and camp to camp, administering the Sacrament of Confirmation to a considerable number of people, and looking into the spiritual wants of this portion of his flock. Authorized by the Administrator of Eastern Montana, he honored Helena also with his presence on the first occasion, and confirmed, September 21st, thirty-eight people of this congregation.

Archbishop Seghers was not less favorably impressed with the Territory and her people than had been Bishop O'Connor, and this favorable impression, resting on his personal observation of several months, made him conceive a great interest in the spiritual welfare of the country. He espoused Montana's cause before the Holy See, and through his representations and advocacy, the whole Territory was first united into one Vicariate, and then, a year later, made an Episcopal See, measures compared to which none could have been more beneficial to this community. As these most favorable dispositions and incalculable blessings, were secured principally through his action and earnest endeavors, the memory of the Most Rev. Archbishop Charles John Seghers will ever be cherished by the church in Montana as that of a most signal benefactor.

The untimely and tragic death of this Apostolic Prelate is still fresh in every mind. Burning with zeal for the conversion of the Indians of Alaska, he resigned in 1884 the Archiepiscopal See of Oregon, to return to his former Diocese

MOST REV. CHAS. J. SEGHERS, D. D.

of Vancouver Island. "Adieu, dear Bishop," wrote he on July 6th, 1886, to his friend Bishop Brondel, "I leave for Alaska, and God knows when, or whether, I shall ever return. Pray for me." On the 13th of the same month, he set out for that frozen country, and while in his tent, over 60 miles from any inhabitants, at a point not far from Nulatto, on November 28th, about 6 o'clock a. m., he was shot dead by his attendant.

The Archbishop was sleeping between two Indian guides on the one side, and his white attendant on the other. The murderous wretch, who had appeared very restless during the night, and had been asked by the Archbishop, why he did not go to sleep, got up early that morning and rekindled the fire. Shortly after, he went out, took the gun from the sleigh outside and returned. He now roused his victim, who woke up only to see the flash of the gun the assassin held pointed at him. The same instant, the doomed Archbishop crossed his arms upon his breast, and lifted up his eyes to heaven. Though shot almost through the heart, he remained in the sitting position he had taken on waking up, a few seconds,—just long enough for the assasin, who thought the victim still alive, to attempt to fire a second time. At this moment, the Indians sprang upon the murderer to disarm him, and the dead Archbishop fell over. All this took place in less time than one can say it, and the two Indians who were eye-witnesses of the whole tragedy, saw it finished, before they knew what was occurring.[1]

The remains of the murdered Prelate were arranged by the two Indians and brought by them to Fort St. Michael, where they were temporarily buried on July 6, 1887. They were disinterred September 11, 1888, and taken on board the U. S. war-ship "Thetis," in charge of Lieut. Commander Emory, who conveyed them to Victoria, British Columbia. An inquest held over the remains by two physicians of the place, revealed that death had been caused by a bullet wound over the left breast, cutting the main artery a little above the heart. The fur coat the Archbishop wore, was also found singed and curled up by the gun, close to where the bullet had entered. On November 16, after most impressive obsequies, at which Bishop Brondel of Montana preached the funeral oration, the body was consigned to its permanent resting place in a vault beneath the Cathedral.

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[1] These particulars are from the lips of Father P. Tosi, S. J., the Superior of the Alaska Mission.

The lamented Archbishop was last seen in Helena in March, 1885, when, after an extended journey through Europe, he was returning to the See of Victoria, to which, at his own request, he had been re-appointed. He was then the guest of Bishop Brondel a few days, and celebrated solemn Pontifical mass in this Cathedral on the Feast of St. Joseph, March 19th. In the evening, clad as an Alaskan, he appeared in the same Cathedral, before a large audience, and pleaded in a very interesting lecture the cause of his favorite Mission of Alaska, which he was preparing to re-visit, and for which he was to lay down his life so tragically a year later.

With this tribute of respect and gratitude to his memory, we now pass to speak of the church under the new organization, which, as we have stated, was secured principally through his endeavors. We begin by introducing the first chief pastor, with whose appointment the organization was perfected and inaugurated.

CHAPTER XIX.

RIGHT REV. JOHN BAPTIST BRONDEL, THE FIRST RESIDENT ADMINISTRATOR OF MONTANA AND THE FIRST BISHOP OF HELENA. DIOCESAN SYNODS, ETC.

John B. Brondel was born in old, quaint and thoroughly Catholic Bruges, in the Province of West Flanders, Belgium, February 23, 1842, and received his first instruction from the Xaverian Brothers, a Community that had been recently established in his native city. After ten years given to his Latin course in the College of St. Louis, he having chosen to devote himself to the Missions of North America, entered the American College at Louvain, and there studied philosophy and divinity. He was raised to the priesthood at Mechlin by His Eminence Cardinal Sterckx, December 17, 1864, and having been received by the Right Rev. A. M. A. Blanchet for the Diocese of Nesqually, Washington, he set out for his destination by the way of Panama, reaching Vancouver on All Hallow Eve, 1866. After uniting here for some time the duties of a professor with those of a missioner, he was stationed for about ten years at Steilacoom, on Puget Sound, whither he returned subsequently to a few years' residence at Walla Walla, and during his pastorship there, erected churches at Olympia and Tacoma. While faithfully attending to his missionary duties on the Sound, he was elected Bishop of Victoria, Vancouver Island, and received his consecration at the hands of the Most Rev. Archbishop Seghers, December 14, 1879. On the 7th of April, 1883, he was appointed Administrator of Montana, where he was also to reside, retaining in the meanwhile his former title of Bishop of Vancouver. He reached his new field early that summer and commenced his apostolic labors by first visiting the western part of the State.

The Bulls of his appointment were received by him while at Butte on July 2d, the Feast of the Visitation of our Blessed

Lady, who "*Abiit in montana cum festinatione.*" These words had been quoted to Bishop Brondel by the Archbishop of Oregon, Charles J. Seghers, who had urged him by letter to leave Vancouver Island and hasten, in imitation of the Blessed Mother of God, to Montana. Allusion to the same words was also made by Cardinal Simeoni, Prefect of Propaganda, at Rome, who, referring one day to Bishop Brondel's new appointment, remarked to Dr. Schulz, the Pro-Rector of the American College: "*Administrator Montanensis abiit in montana cum festinatione.*"

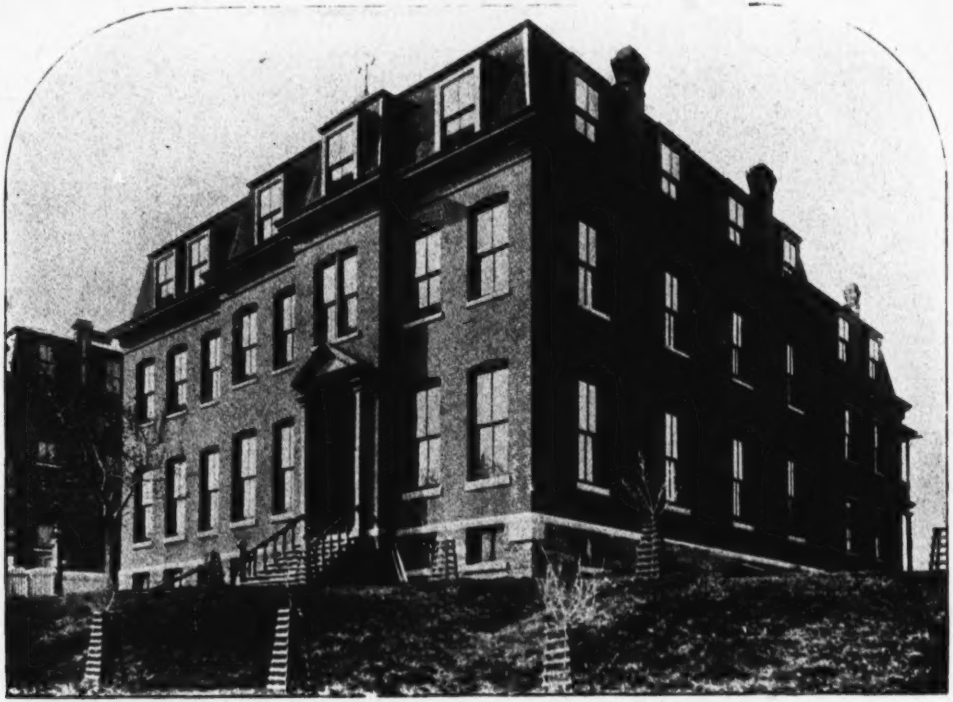
In August he came over to the east side, continuing the visitation of the rest of the Vicariate, and shortly after, having chosen this city for his permanent residence, the Jesuit Fathers made over to him their church and premises and whatever property was in their name on Catholic Hill. While by this timely and most commendable arrangement on their part, the Fathers facilitated and hastened the erection of the new Bishopric, they were thus also instrumental in Helena becoming the Episcopal See and giving the name as well to the new Diocese. This honor was conferred on Helena by Leo XIII on the 7th of March, 1884, the date of the erection of the See and of the appointment to it of John B. Brondel as its first Bishop.

With due appreciation of the favor bestowed on Montana and Helena especially, a number of our Catholic citizens, in general meeting assembled, adopted unanimous resolutions and took steps toward a becoming manifestation of their grateful feelings. Accordingly, on the occasion of the first Diocesan Synod, the Hon. T. H. Carter, in behalf of the Catholic community, presented to the Right Rev. Bishop the following address and testimonial:

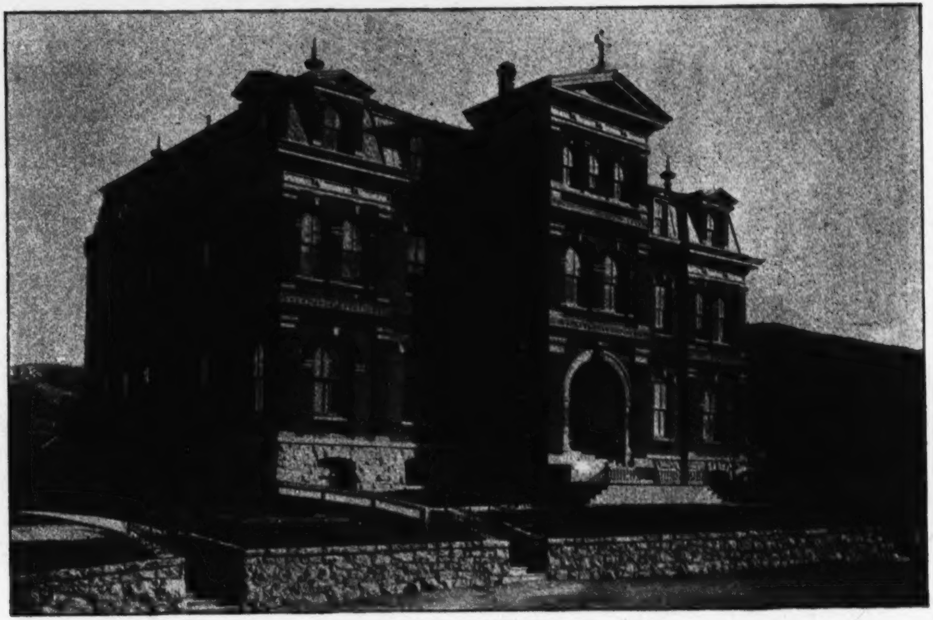
"RIGHT REV. J. B. BRONDEL, BISHOP OF HELENA:

"*Esteemed and Venerable Sir:*

"As a committee selected by the Catholic Congregation of Helena, we humbly assume the pleasant duty of bearing testi-



ST. JOHN'S HOSPITAL, HELENA.



ST. VINCENT'S ACADEMY, HELENA.

mony to your Lordship of the great veneration and profound respect in which the members of the Congregation hold your exalted spiritual position, and their sense of gratitude for the conspicuous favor shown them in the selection of Helena as your Lordship's Episcopal See.

"In making this presentation in behalf of the Congregation, we desire to express our thankfulness to God for the great blessing bestowed upon this Territory in the creation of the Diocese of Helena, and of our deep feelings of gratitude to His Holiness Pope Leo XIII for his kind consideration and paternal solicitude for our spiritual welfare.

"We further and particularly desire formally to bid your Lordship welcome to Helena, and to express the cordial appreciation and affectionate regard the Congregation entertains for your Lordship's distinguished attributes. We but voice the conviction of the entire people in saying that your pious example, dignified, prudent, and wise course of action during your residence in Helena have elicited the profound respect of all the citizens of the community, to the signal benefit of the church, and that in the hearts of the members of this Congregation your Lordship has secured abiding confidence, veneration and love. Actuated by a desire to give some substantial expression to these existing sentiments, we most respectfully tender your Lordship the enclosed Certificate of Deposit, and beg you to accept it as a donation from the Cathedral Congregation, accompanied, as it is, with their fervent prayers for your preservation and continuance in the enjoyment of good health."

The address was delivered on the front steps of the Episcopal Residence, and besides being spoken in a manner not less pleasing than impressive, elicited signs of warm approval from both the clergy, who surrounded his Lordship, and the laity, represented by the Speaker, and present in large numbers. The Right Rev. Bishop's reply was couched in terms and language most appropriate and grateful. The certificate of deposit represented the sum of $650.

With the transfer of the Mission to the new Bishop, Helena had ceased to be a Residence of the Society of Jesus, but it was deemed neither advisable nor practical, under the existing circumstances, for the Jesuit Fathers to withdraw entirely and at once from the place. Their leaving at this time, besides rendering the position of the new Ordinary an unpleasant and even embarrassing one, would have also been greatly detrimental to the spiritual welfare of the faithful.

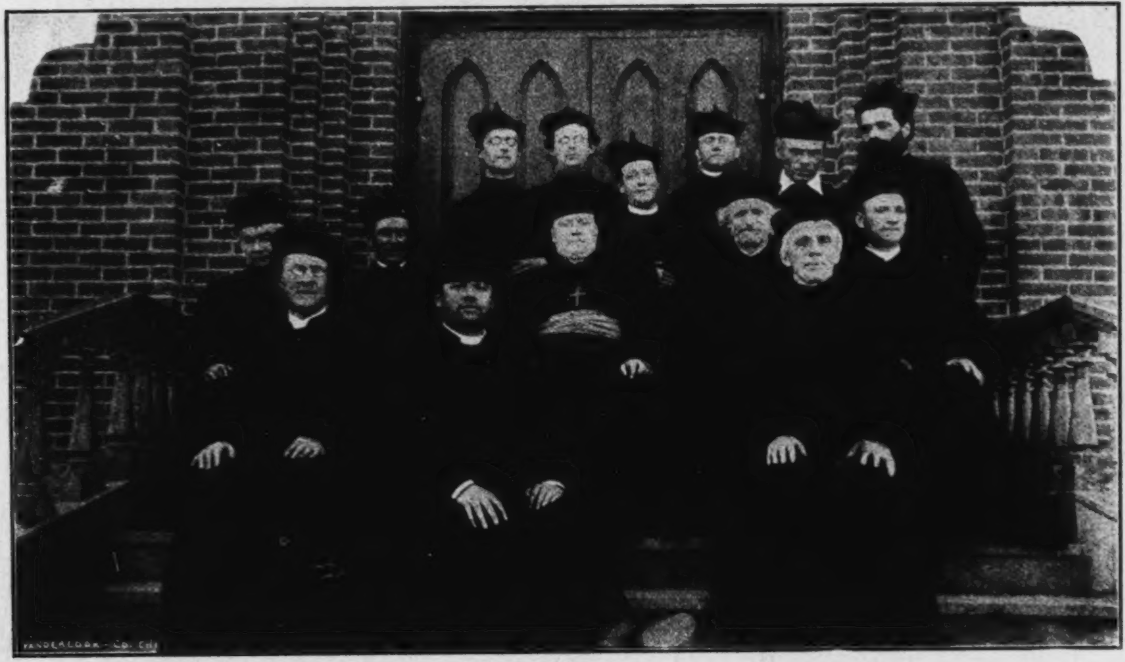
The new Diocese being destitute of secular clergy, there would have been no one to fill the vacancy. This will explain why, notwithstanding the fact that Helena had ceased to be a Residence of the Society, some Jesuit Fathers still remained on duty here, not only for the time being, but also for some years after.

We remained till the latter part of December, and being then assigned to another field, were superseded here by Father C. Imoda, who, as will be seen later on, died at his post, and whose place was now taken by other confrères. These were, first, Father P. Barceló; then, for a while, Father A. Ragaru; lastly, the present incumbrance, we mean ourselves, who have camped here ever since our return from St. Ignatius in the spring of 1887. Adding to the above Father Joseph Guidi, who also had previously labored on this Mission, and who now returning, was Father Imoda's companion for about a year, we shall have mentioned all the members of the Society of Jesus that, from his arrival to the present day, have resided more or less time in Helena at the service of the new Ordinary.

First Diocesan Synod.

The first Diocesan Synod referred to above, convened at Helena, June 24, 1884, under the presidency of the Ordinary, and was attended by four of the secular clergy and nine Jesuit Fathers, as follows:—

Rev. Jos. M. Cataldo, S. J., Superior General of the Jesuit Missions in the Rocky Mountains.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FIRST DIOCESAN SYNOD.

J Menetrey, S. J. Jos. Cataldo, S. J. Jos. Guidi, S. J. F. Eberschweiler, S. J. R. De Ryckere. P. Barcelo, S. J. L. Tremblay.

Rev. Jos. Menetrey, S. J., of St. Francis Church, Missoula.
Rev. C. Imoda, S. J., attached to the Cathedral of the Sacred Heart, Helena.
Rev. Jerome D'Aste, S. J., in charge of St. Mary's Mission.
Rev. R. De Ryckere, Rector of the Deer Lodge Mission.
Rev. L. B. Palladino, S. J., from St. Ignatius Mission.
Rev. Jos. Guidi, S. J., Assistant at the Cathedral, Helena.
Rev. P. Barceló, S. J., Missionary among the Crow Indians.
Rev. E. W. J. Lindesmith, U. S. A., Chaplain at Fort Keogh.
Rev. J. Damiani, S. J., from Fort Benton.
Rev. J. J. Dols, Rector of St. Patrick's Church, Butte.
Rev. L. S. Tremblay, S. T. L., Rector of Frenchtown.

The opening day, being the Feast of St. John the Baptist, the name Saint of the Bishop and Patron Saint as well of the Helena Diocese, was made the occasion for the laying of the corner-stone of the new St. John's Hospital. The ceremony was conducted with unusual circumstance and solemnity, and at the dinner given on that day by the Hospital Sisters in honor of the Bishop and clergy, the latter indulged in the pleasantry of addressing his Lordship toasts of welcome in twelve different languages, Greek, Latin, English, Flemish, Italian, German, French, Blackfoot, Crow, Flat-Head, and Nez Perces, to which his Lordship replied in Chinook.

Two more Synods have since been held, and it may be as well to mention them here in connection with the first.

The Second Synod took place in June, 1887, and its meetings were attended by seven of the secular clergy and six Jesuit Fathers. Like the first, it was made the occasion for the blessing of the corner-stone of a new edifice, the new St. Vincent's Academy, the ceremony being unusually impressive. The sightly and stately pile is to-day among the finest structures of Helena and an ornament to the city, while the Institution itself, from its small beginnings, has grown to be the foremost and leading one of its kind in the State.

In the same Synod all the secular clergy, following the lead of the Ordinary, petitioned the Very Rev. Father General of the Society of Jesus, for the establishment of a College in this city. Owing to reasons and circumstances that were at the time most special and unexceptionally favorable to Helena, the petition was granted. In the opinion of knowing ones, and to minds not warped by prejudice or faint-hearted indolence, after the erection of the Episcopal See, no greater privilege could have been conferred on Montana in general and Helena in particular than the granting of that petition. In a moral, intellectual and even material point of view, the advantages of such an Institution in a young community like this, would have been incalculable.

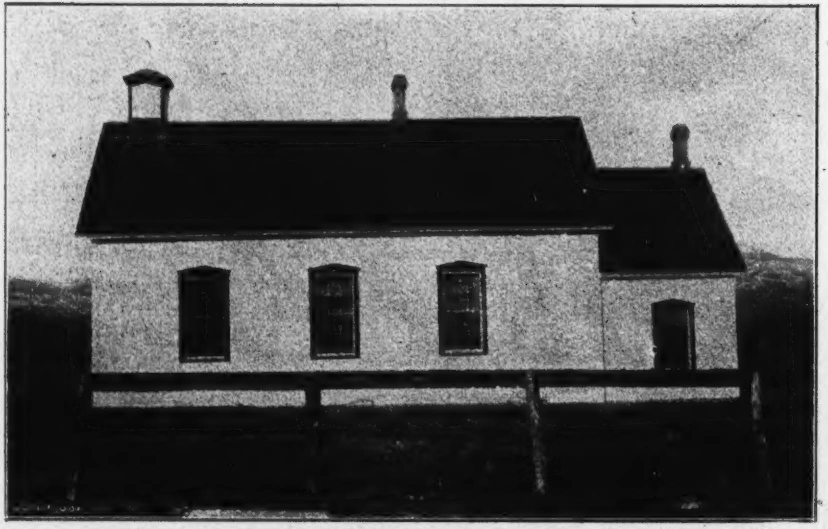
We much fear, however, that our Helena people, otherwise so clever and so far-sighted in everything conducive to their prosperity and local interests, have failed to apprehend or appreciate the priceless boon that was offered to them. Repeated attempts to set on foot and forward the project, have met with no encouragement, and from those of our people most able to assist and make the enterprise a success, nothing more has been elicited than an attitude of cold, short-sighted indifference. The grounds purchased for the purpose are now for sale, and it is not improbable, as things have been looking this long while, that the contemplated and much-talked-of College, will be lost to Helena and perhaps also to the whole of Montana.

The Third and last Diocesan Synod took place four years after, in June, 1891. Nine secular priests and five Jesuit Fathers were the clergy in attendance.

Having thus related the events of this period, of more or less general interest to the Church in Montana, we return to the Helena Mission, to treat of its dependencies, we mean those, principally, where churches have been erected. This we shall do in the next two chapters.

THIRD DIOCESAN SYNOD.

R. De Ryckere. H. Allaeys. L. B. Palladino, S. J. A. Diomedi, S. J. C. G. Follet.
R. Crimont, S. J. A. H. Lambaere. J. J. Dols. P. Desiere. J. Rebmann, S. J.



ST. JOHN'S CHURCH, BOULDER VALLEY.

CHAPTER XX.

DEPENDENCIES OF THE HELENA MISSION.

I.

Boulder and Three Forks.

Among the earlier dependencies we have already mentioned the Missouri Valley and Boulder Valley settlements. The latter, like the former, contains an industrious and thriving community of farmers and ranchers, who are mostly Catholics, and it is one of the very first agricultural communities formed east of the main range. It lies some 40 miles south of Helena, whence it has been visited more or less regularly from the beginning.

Besides the neat frame church in the farming settlement, which was built in 1880–81, and on the site donated by Michael Quinn, another church is just now being constructed at Boulder City, a promising town at the upper end of the valley, and the new seat of Jefferson County. Clancy, Jefferson City, and the Comet and Gregory mining camps up in the mountains a few miles off, are also among the old-time settlements of this district; while Wickes, Basin, Woodville and the Elkhorn community are recent additions.

Boulder will ever enjoy the privilege of having been one of the places where Christianity was first preached and the Holy Sacrifice of the mass first offered up in Montana; since, as we have seen in the first part, Father P. J. De Smet, coming over from the Big Hole basin with the Flat-Head Indians, tarried a number of days with them at the lower end of this valley.

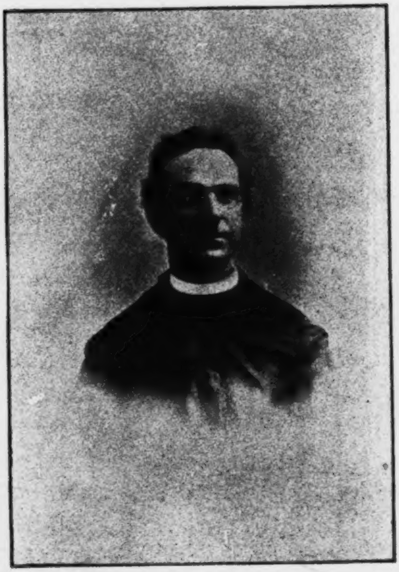
Three Forks, in the vicinity of what was once known as Gallatin City, and close to the historical spot where Father De Smet parted with his Flat-Head neophytes in 1840, was the third dependency to have a chapel. It was erected here in 1885 by Father Joseph Guidi, S. J., who had now returned for a while to Helena. The site, consisting of half a block, was donated by a non-Catholic corporation, which contributed, besides, $200 in cash towards the construction of the edifice. Dr. William Treacy, so well known to-day in our midst as a leading physician and most honorable gentleman, was at this time a resident of Three Forks, and though a non-Catholic himself, served on the Building Committee, and proved to be one of the most useful and efficient members. The new church was blessed by Bishop Brondel, July 25, 1886, and given the title of the Holy Family.

II.

Bozeman and White Sulphur Springs.

Next comes Bozeman, distant 98 miles from Helena by stage, one of the oldest and prettiest town-sites in the State. It lies at the head of a rich, fertile valley, which has been named very appropriately, "The Garden Spot and Granary of Montana." It is the seat of Gallatin County, and has to-day a population of nearly 2500 souls. Though the proportion of our own people, as compared with the rest, has always been here considerably less than in other parts of the State, still, some of the very best Catholic families are to be found on the two Gallatins, Middle Creek, and at other points of this district. Fort Ellis, established in 1867, but quite recently abandoned, stood about four miles east of the town.

Steps toward the erection of a church at Bozeman were taken as early as 1879, and two whole blocks had been offered for the purpose by a non-Catholic gentleman of the place. The offer, through misrepresentations made to the Superior by some ill-advised or prejudiced persons, was declined. In 1880 the writer was sent to Bozeman to look up another site, and spent there about a month. Owing, however, to the few Catholics in the community, and the little interest taken in the project by the town people, his mission met with no success. What he had failed to do, was accomplished later on



REV. JOSEPH GUIDI, S. J.

CHURCH OF THE HOLY ROSARY, BOZEMAN, MONTANA.

HOLY FAMILY CHURCH, THREE FORKS.

by Father Joseph Guidi, S. J., and Father Pauwelyn; the present church being commenced in 1885 by the former, and completed a year after by the latter, on Father Guidi being assigned to another field. The site, consisting of four lots, was donated by Mr. Walter Cooper, and the edifice was blessed by the Ordinary, August 29th, 1886, under the patronage of Our Lady of the Most Holy Rosary.

Bozeman was given a resident priest in the latter part of August, 1889, the one assigned to this post being Rev. Amatus R. Coopman, a most active and energetic missionary priest, from Sweveghem, West Flanders, Belgium, where he was born April 21, 1863. After his Latin studies, he entered the American College at Louvain, where he was raised to the priesthood June 29, 1888, and from whence he came to Montana, reaching Helena on the 13th of the following September. Father A. Coopman is the only bearded priest of the Diocese, we mean the only one among the clergy in Montana who is allowed to wear a beard, this privilege being granted him by the Holy See as a needed protection for weak bronchial organs. Up to the time of his appointment to Bozeman, he remained attached to the Cathedral, whence he visited, as his special missionary duty, a number of outlying settlements. Three Forks, East and West Gallatin, Hamilton, and other places, which up to this date had been attended from Helena, were now made part of the Bozeman district.

With the new district, Father Coopman was also given spiritual charge of another dependency of the Helena Mission, White Sulphur Springs in Meagher County, where he soon after commenced the construction of a church on the conspicuous and beautiful site donated several years before by Dr. Wm. Parberry, a long-time resident of the place and a non-Catholic. White Sulphur Springs is a very picturesque mountain town of some 500 inhabitants, and owing to the healing properties of its mineral waters, from which it derives its name, promises to be in the near future one of the health resorts of the Northwest. The only drawback to its progress, thus far, has been its remoteness from inhabited centers and the difficulty of reaching it, the spot as yet being accessible only through the roughest kind of mountain roads.

Toward the end of August, 1891, Father Coopman was transferred to Livingston, and his successor at Bozeman for several months was Father Lambaere. On the latter being assigned to the west side, the Bozeman district was united to that of Livingston, whence it was to be attended for the time being, while White Sulphur Springs became again a dependency of Helena, and is at present visited by Father Francis X. Batens of the Cathedral.

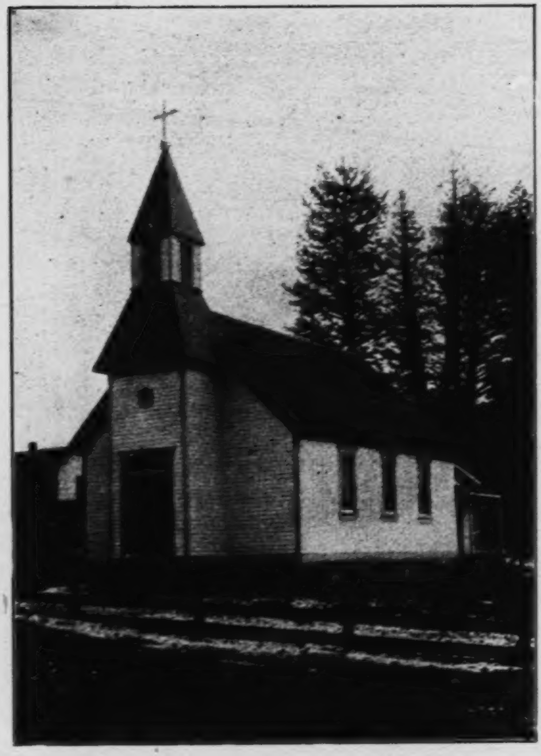
This young missionary priest is the latest addition to the clergy of the Diocese, and hails from Haasdonk, East Flanders, Belgium, where he was born December 11, 1868. After his humanities and the course of philosophy pursued in the seminary of St. Nicholas, he entered in 1888 the American College at Louvain, where he was ordained a priest by the Right Rev. Bishop Glorieux, June 29, 1891. In the following September he left Belgium for Montana, reaching Helena on the 12th of October. Upon his arrival he was given the spiritual charge of White Sulphur Springs, and also of the Missouri and Boulder Valley districts, with their respective dependencies, where he is daily gaining the esteem and affection of all these scattered flocks committed to his pastoral care.

III.

Marysville.

Among the earlier dependencies, the nearest one where a church has been erected, is Marysville, the center of a rich mining district, twenty miles northwest of Helena. The town, which contains to-day over 1000 souls and among them some 250 Catholics, owes its existence to the famous Drum Lummon mine, which was discovered by Thomas Cruse about fifteen years ago. The mine was sold in 1882 to an English Company for the snug little sum of $1,500,000.

REV. FRANCIS X. BATENS.



OUR LADY OF LOURDES, MARYSVILLE.

Thomas Cruse, the lucky finder of this bonanza, is a plain, brainy son of Ireland, who, without sporting a sheepskin diploma of a University or College graduate, is endowed, nevertheless, with more common sense than usually falls to the share of average mortals. The very fact of his having at one bound leaped from the lowly plane of hard, manual toil, to the very pinnacle of wealth, untouched by giddiness, and without the least cooling off in the practice of religion, is more than evidence enough of a well balanced head and a mind uncommonly sound.

The 2d day of March, 1886, was a day long to be remembered in Helena. On that morning, with unusual splendor and circumstance, was celebrated at the Cathedral a very impressive ceremony, witnessed by as many as could crowd into the spacious building. It was the marriage of Thomas Cruse and Margaret Carter, an estimable young woman of rare accomplishments and singular piety. But how short is joy in life! On the 27th of the following December Margaret Cruse had passed away; not before, however, she had left to her inconsolable husband a living part of herself, a sweet baby girl. May the child's lot be to live and grow in strength, wisdom and grace, and may she never fail to prize the faith of her parents more than their fortune.

Clustering around the Drum Lummon are a number of other mines, which, at one time or another, have attained more or less celebrity, and supported in years past, or still support to this day, smaller mining communities. The once famous Penobscot on top of the range; the Blue Bird at Mt. Pleasant; the Belmont, adjacent to Marysville; the Gloster, a short distance to the northwest; the Jay Gould, the Empire, all lay in this mining district and have been regularly attended from Helena.

The Marysville church was built in 1886 by Father C. Pauwelyn, who was liberally assisted by the whole mining community, irrespective of creed. Miss Annie Dillon, a pious and energetic Catholic young woman of the place, was one of the most active and efficient promoters of the work. The chapel, built on a site donated by Thomas Cruse, was blessed and named after Our Lady of Lourdes by the Ordinary September 29, 1886. It has since been enlarged and improved, and is to-day one of the neatest, tidiest and best furnished chapels to be found in any of the outlying Helena Missions. These improvements were made by Father C. G. Follet, who has been attending Marysville for the last few years, and of whom a more extended notice is given elsewhere.

CHAPTER XXI.

MILES CITY. GLENDIVE. BILLINGS. LIVINGSTON.
ST. HELENA'S CHURCH. CEMETERIES, ETC.

From the earlier dependencies we now pass to those of more recent date, lying between the Bozeman range and the Dakota line, and mostly formed since the advent of the Northern Pacific Railroad into Montana.

IV.

Miles City.

Among these, first comes Miles City on the banks of the Tongue River, near the confluence of this stream with the Yellowstone, and whose beginnings date from the establishment, a short distance off, of Fort Keogh in 1876–7. The place derives its name from General Nelson Miles, U. S. A., so well known in the history of Indian wars throughout the Northwest, and its growth may be said to have commenced from the approach of the railroad in 1881. Miles City was first visited by a Benedictine Father from Bismarck, Dakota, who also about this time took the first steps toward the building of a church by securing the site.

CHURCH OF THE SACRED HEART, MILES CITY.

REV. E. W. J. LINDESMITH, CHAPLAIN U. S. A.

In the mean time Rev. E. W. J. Lindesmith of Cleveland, Ohio, had been appointed U. S. Chaplain at Fort Keogh, and remained for a long time the only resident priest between Bismarck, Dakota, and Helena. Though as army chaplain, he had to spend most of his time at the Fort, still, when not on actual duty there, he was authorized by the officers in command to attend sick calls and do other missionary work in the surrounding settlements, particularly Miles City. The Miles City church, which is named after the Sacred Heart, was erected by him, and, as a matter of fact, he was the pastor of the place for several years. Father Lindesmith did thus a large amount of good, not only here and at the Fort, where he was highly esteemed by officers and privates and beloved by all civilians, but among the settlers as well, railroaders, etc., throughout eastern Montana. His lectures and instructions were always listened to by all classes of people with the greatest attention and eagerness, being no less pleasing and effective than they were frequently original. After serving his full term of military chaplainship, Father Lindesmith returned to his Cleveland Diocese in 1891, his departure being much regretted, particularly at Miles City and Fort Keogh, where he had endeared himself to every heart by his frank and genial nature. Father Lindesmith is the inventor of what is called artificial or punk coal, so convenient in church functions, whenever the use of the censer is required.

For the purpose of gathering such information as might be serviceable to the newly appointed Administrator of Montana, whose arrival was expected, the writer, in the spring and summer of 1883, made an extensive tour through the northern and eastern portions, and on his return, by way of Bismarck, visited all the new railroad towns in the Yellowstone Valley, spending also several days at Miles City. On January 17, 1884, the place was visited by Bishop Brondel, who had come to receive in person the Christmas gift in the form of a band of Ursuline Sisters, sent him by Bishop Gilmour, as related in the first part when speaking of the Mission of St. Labre. In October, 1887, Father C. Pauwelyn was stationed here and remained until his transfer to Butte, and whilst at this post made several improvements on the premises. He also attended Glendive, Forsyth and the other settlements attached to this missionary district. Father V. Van den Broeck, whose acquaintance we have already made, is now in charge of this field.

The Ursulines have here a day and boarding school for young ladies. It has been named the Academy of the Sacred Heart, and though fairly patronized, the number of pupils in attendance has been far from proportionate to the merits of the Institution.

V.

Glendive.

About 90 miles east of Miles City, lies Glendive, the most distant community in eastern Montana. Here, in the spring of 1886, a Protestant meeting house was purchased at a cost of $1500, and fitted up for a Catholic church, mass being said there the first time the next day by Bishop Brondel. The church was blessed on the 12th of the following September, and dedicated to St. Juliana, whose feast day occurred April 6th, the date on which the edifice had been purchased from the Congregationalists of the town.

On one occasion, while Bishop Brondel was visiting Glendive, a genuine Indian war broke out in the place. It was, however, of very short duration, and the battle-field did not extend beyond the limits of the county jail. Three Sioux Indians and two whites were held in confinement by the law, and they seemed not only to mingle peaceably together, but to be even on friendly terms. One day, after a protracted and friendly game of cards with their white prison-mates, the Indians appeared to grow sulky, and a little while after, they were seen besmearing themselves with paint. Their toilet finished, without other warning than a savage yell, they sprang

ST. JULIANA'S CHURCH, GLENDIVE.

ST. JOACHIM'S CHURCH, BILLINGS.

with knives in their hands, upon the two whites, who were soon weltering on the floor in their own blood. Instantly after the treacherous deed, two of the savages strangled themselves, while the third was seized upon by bailiffs before he had time to do likewise. Bishop Brondel was summoned upon the bloody scene, and had time to give the last rites of the church to one of the whites, who proved to be an Italian. The other survived.

VI.

Billings and Livingston.

Retracing now our steps westward, the next two towns where churches have been erected are Billings and Livingston, the former lying about half way between Miles City and the latter, which is situated at the eastern base of the Bozeman range. Both places sprung up at about the same time, 1882–3, and have since steadily advanced to moderate dimensions, Billings containing to-day some 1500 people, while Livingston claims close on 4000. The latter is the gateway to the National Park, a land of world-wide fame for natural wonders, and visited yearly by thousands of tourists. With the exception of an insignificant fraction belonging to our own State, this marvelous country lies in Wyoming, but all travel to it by rail is through Montana, over the Northern Pacific Railroad, and by way of Livingston, whence a branch of the main trunk takes the tourist to the Park. This makes Livingston a thriving and lively town, particularly from the beginning to the close of the touring season.

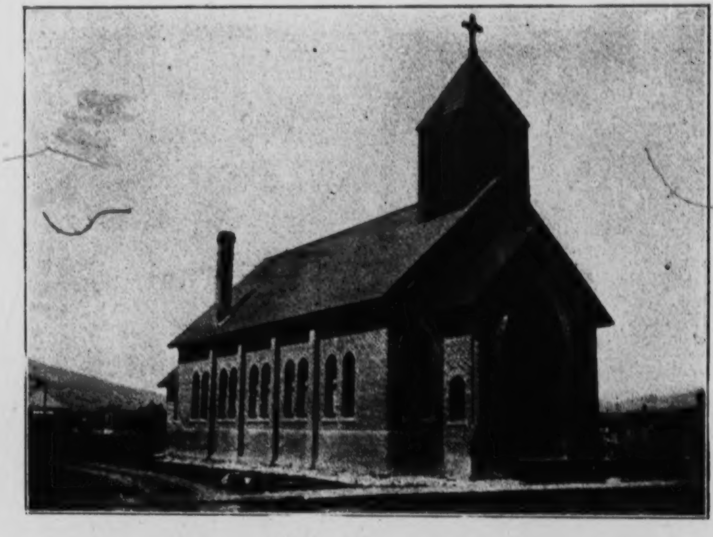
The first mass in both Billings and Livingston was said by the writer in the early summer of 1883, at which time the latter place had still a number of tents and canvas habitations. He revisited Livingston in October, on which occasion he performed the first two baptisms in the place, while the first baptisms in Billings were performed by Father Barceló in the following November. Later on, Father J. Halton, from Dakota, who became one of the clergy of this Diocese for a short period, was stationed for a while at Livingston, whence he also attended Billings, where he secured two lots for a church. This was erected later on by the people themselves at a cost of $2000, and was blessed August 21, 1887, under the title of St. Joachim. Billings, for a time, was given in charge to the Jesuit Fathers, to facilitate their missionary operations among the Crows. But, for need of men to attend it, they soon after surrendered it to the care of the secular clergy.

The Livingston church was commenced in 1884–5, but nothing more was done than to lay its foundations. It thus remained at a standstill up to the time when Father Coopman was assigned to Bozeman, whence also Livingston was now attended by him, and the church finished. It is a neat, substantial brick edifice, and a credit to both Father Coopman and the town. The first mass therein was said on the Feast of the Holy Innocents, 1890, but the building was not formally blessed until January 24, 1891, when it received the title of St. Mary. The site, consisting of four lots, was donated by the N. P. R. R. Company.

Previous to the erection of the new church, services were held in a small, frame building, an Episcopalian chapel, purchased by Father Pauwelyn and fitted up by him for Catholic use under the name of St. Bernard. The little structure was moved from its original site, but by mistake, on to other than church ground, and has since been sold.

Father Coopman, is now in charge at Livingston, where he resides, and from whence he attends Billings, the Bozeman district and other dependencies, some in Gallatin, some in Custer and others in Park and Yellowstone Counties. Among these dependencies are Red Lodge, where a church is soon to be constructed; Big Timber, Timberline, Cooke City, and, by the authorization of the Ordinary of Wyoming, also the National Park; the latter being inaccessible except through Montana by way of Livingston.

REV. AMAT. A. COOPMAN.



ST. MARY'S CHURCH, LIVINGSTON.

In connection with the Yellowstone settlements, we may here mention likewise Fort Custer on the Big Horn, established in 1877. This United States Military Post was first visited from Helena by Father Barceló on his missionary excursions to and from the Crow Indians; it is now attended by some of the Fathers stationed at the Mission of St. Xavier's.

VII.

St. Helena's Church.

To complete this part of our subject, there still remains to mention the church erected on the corner of Ninth Avenue and Hoback Street in this city. Owing to the increased number of Catholic population and to their living scattered over a large area as well, and the Cathedral having become either too small or too inconvenient for many of our resident Catholics, it became necessary, within the last couple of years, to build a new church for their accommodation.

A site for the purpose was selected and purchased in the eastern part of town, where reside a number of Catholic families of German descent, who were principally to be benefited by the new place of worship. Rev. Father Meurer, C. SS. R., who, with some of his confrères, as will be related further on, had come to give missions in Montana, was the prime mover in the good work, and under his efficient leadership, St. Helena's Church was constructed. The corner-stone was laid with considerable solemnity, in the presence of a large number of people, March 10, 1889, and by Easter Sunday the new building was opened for services. It is a neat, substantial brick structure, appropriately and comfortably furnished, costing when completed $5700. It was formally dedicated by the Ordinary September 27, 1891, the occasion being made doubly interesting by the blessing of a new bell.

St. Helena being to this day a chapel of ease, has no resident priest. It is attended from the Cathedral by Father

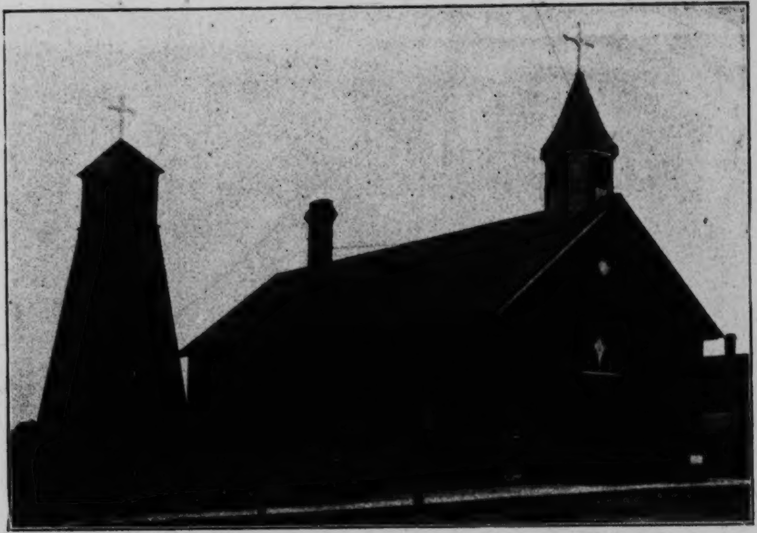
C. G. Follet, who speaks fluently both English and German, and is another of the worthy recruits sent forth to Montana from the American College at Louvain.

Father Charles G. Follet was born at Alveringhen, West Flanders, Belgium, April 16, 1863. He made his primary course in the parochial school of his native place, going thence in 1877, to the College of Furnes for his humanities. After studying philosophy at the Seminary of Roulers, he entered, in September, 1884, the American College at Louvain, receiving his minor orders at Mechlin in December, 1885, from Archbishop Goosens. On June 24, 1887, he was raised to the priesthood at Louvain by the Right Rev. Van den Branden de Reeth, at whose hands he had also received in the same College subdeaconship and deaconship, respectively in June and December of the previous year. Two months after his priestly ordination he left for America with Father Van den Broeck, arriving at Helena September 19, 1887, where he has been since that time one of the assistant priests at the Cathedral. His first missionary duty was to attend Wickes, the Boulder and Missouri Valleys and also Marysville. He still retains charge of the latter. In September, 1888, he was appointed principal of St. Aloysius Select School for boys, a position which he still occupies, and where he taught the highest grade himself for one year. At its opening on Easter Sunday, 1889, he was given charge of St. Helena's Church, while a couple of months before, he had also been entrusted with the care of the Good Shepherd, an institution just established, and of which we shall give a more extended notice further on. Father Follet is of a tall, fine build, and an easy speaker.

A church on the west side of town is also contemplated, a convenient site for the purpose having been donated three years ago by a non-Catholic gentleman, the lamented Col. C. A. Broadwater.

The following figures, taken from the books of the Cathedral, contain the number of baptisms and marriages for the

REV. CHAS. G. FOLLET.



ST. HELENA'S CHURCH, HELENA.

last three years of both the city of Helena and all its outlying stations described above:

	Baptisms.	*Marriages.*
1889	252	40
1890	238	38
1891	259	48

To these are to be added 101 baptisms and 18 marriages recorded at Livingston in 1890 and 1891, and also 39 baptisms and 6 marriages performed at Miles City, Billings and Glendive and entered in the Miles City church records.

VIII.

Cemeteries.

With what has been said in this chapter, mention has been made of all the churches in Montana, both east and west of the range. It may be as well to conclude this part of our subject by pointing out those among them that have cemeteries attached. These, apart from that of Helena, whose cemetery has already been referred to, are the churches of Anaconda, Billings, Boulder, Butte, Frenchtown, Laurin, Lewistown, Livingston, Miles City, and the Missouri Valley, and Missoula.

Though the Benton and Deer Lodge churches have, strictly speaking, no separate cemeteries of their own, our Catholic people have special grounds set apart for their exclusive use in the town cemeteries of both places. The spot for the Boulder Valley cemetery was donated by Michael Quinn, who gave also the site for the church, while the cemetery site of Lewistown was donated by Mr. Oualette, one of the first settlers of that new and thriving community. Of these resting places for the dead, two, the one at Miles City, and that in the Boulder Valley, have been consecrated. The latter, however, has since been polluted; thus, the only consecrated cemetery in Montana to-day is that of Miles City.

We shall now proceed with the rest of the narrative of the Helena church, and bring its local history to a close.

CHAPTER XXII.

I.

FATHER C. IMODA, S. J. FATHER BUCHARD, S. J. HIS EMINENCE CARDINAL JAMES GIBBONS IN HELENA. MISSION BY THE REDEMPTORIST FATHERS.

II.

THE GOOD SHEPHERD'S ORDER IN HELENA. SILVER JUBILEE OF BISHOP BRONDEL.

The first event we have to chronicle is a sad and melancholy one, namely, the death of Father J. B. C. Imoda, S. J., which occurred at the Episcopal Residence on the night of June 17–18, 1886.

Father Imoda had returned to Helena in the fall of 1883, to act as assistant to the Right Rev. J. B. Brondel in the discharge of parish and missionary duties at the Cathedral. His health had been impaired by exposure and the many hardships endured, particularly among the Indians, and he had been suffering, in consequence, for some years with occasional attacks of inflammatory rheumatism. Though at times this caused him much pain, he never relented in the discharge of his duty, and despite his suffering, he was always ready to take or crack an innocent joke, as if in the best of health and spirits. The Sunday previous to his death, being the only priest at the Cathedral, he attended to all the services alone. This is to say that he read the low mass at eight o'clock and sang the late mass at 10.30, preaching at both. He then presided over the children at Sunday School, to whom he gave an instruction, and officiated again in the evening at Vespers at which he also preached. "I will come as a thief in the night, when you least expect me," was the text of this, his fourth instruction for the day and the last of his life.

On Thursday, he spent considerable time with the architects and contractors of the new Episcopal Residence, laying out the grounds, examining plans, etc., and attending also to some business in town in the afternoon. Toward evening he seemed to be suffering more than usual, and consulted Dr. Morris, who prescribed some stimulating liniment. Later on in the same evening, he complained of his pain to Brother Megazzini, who made the remark, "Father, it may strike the heart." "As God wills," replied Father Imoda with a smile. He had retired to rest, when Father Pauwelyn came to him, shortly after ten o'clock, and the two were together for a while, hearing each other's confessions, Father Imoda sitting up on his cot. This was the last time he was seen alive.

Knowing that the Father needed rest, his not rising in the morning at the usual hour for mass, created no apprehension in the Brother's mind. Later on, however, repeated calls and knocks at his door failing to elicit any response, the Brother became alarmed. Calling in a gentleman to help him, the two raised one of the windows, the door of the Father's room being bolted from the inside, and discovered Father Imoda on his cot, pale and still in death. He lay composed, with his head resting on the pillow, his face bearing a peaceful expression, as if he had passed away in his sleep.

The sad news spread through the town from mouth to mouth in no time, and was a shock to the whole community. On the remains being examined by Dr. Morris and other physicians, it was discovered that death had ensued from a clot of blood that had formed near the heart, and which becoming detached, had, plug-like, entirely stopped the circulation. In the opinion of the doctors, death was instantaneous and comparatively painless.

The body was embalmed and lay in state at the Episcopal Residence for several days. On the 22d, after most impressive obsequies, which were attended by most of the clergy of the Diocese, what remained of Father Imoda, S. J., was laid to rest in the rear of the Cathedral, in a brick vault built over the one containing the body of Father Philip Rappagliosi, S. J. Thus, these two apostles of the Blackfeet Indians lie at rest in the same crypt.

We need not make any extended notice of Father C. Imoda, after all we have said of him in these pages. He was known through the length and breadth of this State as one of the pioneers of the Northwest, his work among the Indians as well as the whites having endeared him to both alike, and gained him the esteem and reverence of all who knew him. One of a large family of brothers, he was born of respectable parents at Turin, Italy, November 29, 1829, and entered the Society of Jesus April 22, 1854, whither he was followed by two of his brothers, one being at this date the General Superior of the Jesuit Missions of California. He made his Novitiate at Massa-Carrara in the Duchy of Modena, where we first became acquainted with him in 1855. Having asked to be sent to the Indian Missions of the Rocky Mountains, he left Italy for America shortly after, and rounding Cape Horn by sailing vessel, after a six months' voyage landed in California, whence, in 1859, he came to what is to-day the State of Montana, and here he lived and toiled up to the time he was called away by the Master.

Father C. Imoda was one of those who *sortiti sunt animam bonam*. Always cheerful and in a happy frame, he was not less remarkable for his gentleness of manner and meekness of spirit. In the many years of our continuous intercourse with him, we never saw his even temper ruffled by as much as a ripple. Cheerfulness and meekness, in fact, seemed to be the characteristics of his happy disposition, while his methodical habits, his fidelity and constancy in the performance of duty, and exactness in all his actions, to the very smallest details, were admired by all alike, those of the house as well as externs. Father C. Imoda, S. J., is gone to his reward, but his deeds live and his name will ever be conspicuous in the history of Montana's civilization and progress.

Shortly after Father C. Imoda's death Father Jas. Buchard, S. J., so favorably known all over the Pacific coast as a zealous missionary and eloquent speaker, arrived in Helena, coming at the request of the Ordinary, to preach missions through Montana. He commenced his labors by opening, on July 4th, a ten days' mission at the Cathedral, which proved very successful. From Helena he passed to several other places of the Diocese, spending two months and a half in this good work and meeting everywhere with gratifying results. He returned a year after and spent again several weeks in the same ministry.

October 4th, 1887, was a red-letter day for our Catholic people of Helena, as His Eminence Cardinal James Gibbons, Archbishop of Baltimore, was their honored guest for the evening and a great part of the next day. The Cardinal was on his way to Portland to confer the Sacred Pallium on the Metropolitan of Oregon, His Grace, Archbishop W. Gross, and having previously accepted Bishop Brondel's invitation to rest himself a while at Helena on his long journey to the coast, reached this city on the evening's train. He was accompanied by Dr. Chapelle of St. Matthew's church, Washington, and now Coadjutor of the Archbishop of Santa Fé, his traveling companion, and the Right Rev. J. B. Brondel, who had gone to meet His Eminence at St. Paul. The party were met at the depot by a committee of gentlemen of the congregation and driven to the Episcopal Residence, whence, after some delay, occasioned by the accidental displacement of the Cardinal's luggage, His Eminence, robed in his Cardinalitial garb, repaired to the Cathedral. This had been filled in the meantime by a crowd of people, anxiously waiting his arrival. His reception, in accordance with Ecclesiastical rubrics, over, he was introduced to the assembly by Bishop Brondel in a few choice words inspired by the occasion, to which the Cardinal replied in a brief, timely address, that was listened to by the crowd with breathless attention.

Returning to the Episcopal Residence, Hon. Martin Maginnis, in behalf of the congregation, greeted His Eminence with a hearty, not less than eloquent, address of welcome. "These mountains and valleys in which we receive you," said, among other things, the Honorable speaker, "are not strangers to the church which you represent. Its zealous missionaries, who have explored every range of mountains, crossed every desert, and traversed every sea in the world, did not leave these wilds alone to their wild inhabitants. They were here before us all: of the first comers they were the first, of all old timers they were the oldest. They came not in search of gold and silver nor of gain; not for the cattle on the hills or the sheep in the fold, but inspired by the love of God, and guided by the light of the Star of Bethlehem, which still shines in pious hearts, above the clouds of error, unbelief, and worldliness, came to bear the blessings of religion to the benighted hearts of their fellow-men. Even in this material age, when the love of gold and place and honor are the ruling motives, the worst of us can recognise the higher natures and sublimer aspirations, which sacrifice the selfishness of the heart on the altar of humanity. . . ."

His Eminence listened intently to the address, and was seen nodding approvingly time and again at the repeated mention made by the speaker of the influence of Catholicity upon American progress. After a brief reply, overflowing with kind feeling and patriotism, by the Cardinal, the company dispersed, to meet again on the next day, when a formal and largely-attended reception was tendered to the distinguished visitor. His Eminence started westward on that evening's train, leaving many a warm greeting that will never be forgotten, and being not only favorably impressed with Helena and her people, but, as he expressed himself, "struck with the substantial evidence of their enterprise."

1888 and 1889 were years of grace for Helena, not less than all the principal settlements of Montana. A band of zealous missionaries, C. SS. R., led by Father McLoughlin, arrived from St. Louis, Mo., in October, 1888, and for more than two months were engaged in missionary work throughout the whole diocese, commencing with a two weeks' mission preached in this city. The year after, another band of the same Order, led again by Father McLoughlin, returned for a "renewal" of the first mission, and went over the same field, their missionary labors on both occasions being attended by most consoling results.

Father McLoughlin, C. SS. R., as well as Father Buchard, S. J., whom we mentioned before, have since gone to their reward. May their souls rest in peace, and may those of our Catholic Montana people, who have been so much benefited by the zeal and work of these two servants of God, never forget their benefactors.

II.

The Good Shepherd's Order in Helena.

February 12, 1889, saw the establishment in this city of a Community of the Order of our Lady of Charity of the Good Shepherd. For those of our readers who may not be acquainted or familiar with the history of this Sisterhood, which is one of the brightest jewels that encircle the brow of the Catholic Church, we shall give here, just with a few strokes, an outline sketch of its origin and object.

Our Lord came upon earth to convert sinners, to pick up the waifs of society, calling them to repentance, and showing them the way to a better life. Of all sinners, however, women fallen from virtue seem to have been those in whom He took special interest, as appears from the Magdalen, the Samaritan woman, and the other one whose life He saved from her accusers. He spoke with women on few occasions, and yet three of these occasions were with women of this unfortunate class. With Him the cause of none is hopeless, and the publican, not less than the harlot, are invited not only to salvation, but sometimes even to a high degree of sanctity, as is shown in a St. Thais, a St. Mary of Egypt, and many others. The church of God has had in all ages examples of such true conversions, testifying to the wonder-working power of the grace of Jesus Christ. But it was reserved to Venerable John Eudes to institute a Religious Order of pious women, whose object it should be to spend their lives in reclaiming the fallen of their sex, in redeeming them and nurturing them to a life of purity and chasteness.

That in such a calling there is something extremely wonderful, must appear to every reflective mind. For, from its very nature, chasteness shrinks more than any other moral virtue from that which is tainted by the contrary vice, so much so, that all the fountains of compassion in this matter seem well-nigh dried up. On this point women are often harder than men. And that it may be clearly seen how far removed they are from sharing in such foulness, and lest by any show of pity they may be supposed to think lightly of this taint and their delicacy be suspected, not less the woman who is really virtuous, than the one who seeks to appear so, are frequently pitiless and without mercy towards those of their sex who have dishonored their womanhood, even when the latter are willing and strive to do better. But the spouse of the Lord stands so high in her spotless robe, that she can afford to stoop to be merciful without risk of tarnishing the brightness of her luster; she can reach the hand to help, yet remain unshaken in her firm integrity, clean of heart beside what has been defiled, just as the sun enters the foulest kennel, cleansing the filth without detriment to the purity of its rays.

The circumstances that led to the institution of this new Order were as follows: One day, while Father Eudes was returning from church with some friends, a pious woman who took a great interest in poor sinners, named Magdalen Lamy, met them and cried out, "Oh, Rev. Father, and you, ladies and gentlemen, I wish you would pray a little less and think instead of some plan to shelter your poor penitents. I am a poor woman and if I am obliged to give them up it will not be my fault but yours." Before separating they resolved to establish a house of refuge. A dwelling was procured and some unmarried ladies undertook the charge of watching over the penitents. One of maturer age, Madame Morin, was made the matron and all had to obey her. The house was opened at Caen in Normandy, France, on December 8, 1641. It was soon found, however, that the matron, with all her piety, was very self-willed, and Father Eudes had more difficulty with her and the other ladies than in ruling the penitents. He thought, therefore, it was best for a Religious Community to be set on foot to undertake the work.

On the report going abroad that he was thinking to introduce Nuns, the ladies became indignant, looking upon his plan as a reproach to themselves, and without giving notice to the Father, left the house, taking away whatever belonged to them. Two young girls, one of them a niece of Father Eudes, only fourteen, and another, also quite young, had now for a time the whole charge of managing the House and Penitents. Later on Venerable Mother Patin and two other Nuns from the Visitation Convent, were assigned by the Bishop of the place to conduct the infant Community. The two young girls remained as novices and they were soon joined by a number of others. In 1651 the Bishop gave the new Sisterhood canonical institution, allowing its members to take vows, but it was not until 1666 that the new Order, with the Constitution drawn up by Father Eudes, received the solemn approval of the Holy See. Sixteen Sisters then made the three religious vows, adding, as approved by the Church, a fourth one of devoting their lives to the care of the Penitents. Father Eudes declared on this occasion that he felt ready for death, since the desire of his heart had now been fully accomplished in the approval of the Order.

From this time the new Sisterhood commenced to spread into various parts of Europe. Up to 1834 the Convents were all independent of each other, but at this date the House of Angers obtained from Gregory XVI the faculty of exercising a generalate over the Convents it might found, and about 140 foundations, both in Europe and America, recognize to-day the Angers Convent as their Mother House.

In the Order of the Good Shepherd there are three classes of Nuns, namely, the Choir Sisters, the Lay Sisters and Out-Door Sisters, all living in common. The Sisterhood has the privilege of being cloistered, but some members of each Convent are allowed to go out to attend to necessary business, such as soliciting work, contributions and the like, whence their name of Out-door Sisters. Their religious garb differs somewhat during life, but after death they are all clothed and buried in the habit of the Choir Sisters, which, to symbolize the purity of their lives, is spotless white.

In the true spirit of their founder and to carry out more completely his intention, to that of the Penitents is added another class for young girls exposed to the danger of losing their innocence. Thus, there are four classes of persons under their charge, the Magdalens, namely, Penitents who follow the religious life, observing the Carmelite rule; ordinary Penitents; reformatory children; and, lastly, children committed to the Nuns' care for preservation.

Venerable John Eudes, with the Order of the Good Shepherd, founded also a Religious Community of men, who are known under the name of Eudist Fathers. He was born at Ri, in Lower Normandy, France, November 14, 1601, and died in the odor of sanctity at Caen, August 19, 1680. The cause of his beatification is pending before the Holy See.

Having now become acquainted with the Order, its origin and object, every one can better understand the boon that was secured to our people by the establishment in their

THE GOOD SHEPHERD, HELENA.

midst of a branch house of this noble and most remarkable Sisterhood. At the invitation of Bishop Brondel, a colony of the Order arrived in Helena, February 12, 1889. Quarters for them had been secured by the purchase of grounds and a neat, brick residence on the corner of Ninth Avenue and Hoback Street, where the new Community were installed the same day of their arrival. The colony was composed of six, with Rev. Mother Margaret at the head. The premises soon became too small and their capacity has been extended already a couple of times. It will not be long before the present location will be utterly inadequate and will have to be replaced by a more convenient location with more spacious grounds and larger accommodations.

It is much to be regretted that in such an enlightened, appreciative and liberal minded community as this of Helena, there should have been found a scribe who could out-pharisee the Pharisees of old, not only by casting the stone which the Saviour of men would not suffer to be cast at the penitent woman, but by attacking those very ones who sacrifice their lives to reinstate the sex and nurture it to a life of purity. The stand taken by the now defunct Helena *Journal* on the Linnie Connor incident, its threats, its appeal to passion, its utter disregard and defiance of parental authority, were all such a piece of pharisaism, the like of which never fell under our eyes. "If Connor,"—the father who had confided a daughter of his to the care of the Sisters of the Good Shepherd,—"escapes a dose of tar and feathers," wrote the Helena *Journal*, "he will be playing to good luck." And again, "the girl will be released from the House of the Good Shepherd or the walls of that establishment will come down." It was not, however, that Institution that the *Journal* pulled down, but its own concern, which is now among the things of the past.

We opened this chapter with the narrative of a melancholy event, we shall now close it by reference to a joyous and festive one; we mean the Silver Jubilee of the Right Rev. J. B.

Brondel, which was celebrated on December 17, 1889, the 25th aniversary of his priestly ordination. The occasion was one long to be remembered and brought together to pay honor to their chief pastor, all the secular clergy of the Diocese, ten in number, and nine Regulars, three Redemptorists and six Jesuit Fathers. The religious part of the celebration began at 10 o'clock A. M., with solemn pontifical high mass, the Cathedral being crowded to its utmost capacity. Rev. McLoughlin, C. SS. R., preached the sermon, which was a masterly treatment of his subject, "The Catholic Priesthood." In the afternoon an excellent musical and literary entertainment was tendered his Lordship by the pupils of St. Vincent's Academy, and at the thanksgiving services in the evening, appropriate addresses were presented to the Right Rev. Bishop by the Rev. E. W. J. Lindesmith, U. S. A. Chaplain on the part of the Clergy, and Hon. Martin Maginnis on the part of the Laity of the Diocese. The religious ceremonies of the evening were followed by a general reception held at the Episcopal Residence, at which throng after throng of callers came to present to his Lordship their respects and congratulations.

Substantial and tangible expressions of sympathy in the shape of handsome and valuable presents were not wanting, and among these was a purse of $1500, made up for the occasion by the faithful of the Diocese. One of the features of the day was also a brass band of youthful Indian players, from 12 to 16 years of age, who, as already mentioned in the first part, had come from the Indian School of St. Ignatius Mission to do honor to their Bishop. The presence of those Indian lads, not less than their musical proficiency and excellent playing, were a pleasing surprise to the whole community. On the whole, the celebration was a fitting one, and proved both creditable to the flock and gratifying to the pastor, of whose labors and efficient work in Montana we shall now give a brief account.

CHAPTER XXIII.

WORK AND TRAVELS OF RIGHT REV. BISHOP BRONDEL.

Montana, as stated in the beginning of this second part, contains an area of 145,776 square miles, which is a little less than the whole of France, and 30,776 square miles more than the whole of Italy, her islands included. Such is the extent of the Helena Diocese. Out of a total white population of 132,159, some 30,000 are Catholics. The Indians, as we have seen in the first part, number to-day between 10,000 and 11,000, and of these 7000 are also Catholics. Thus, Bishop Brondel is the pastor of nearly 37,000 people, who are scattered over an area larger than the whole kingdom of Italy by more than one-fourth. When it is stated, therefore, that from his advent he has visited each year, with the exception, as we shall mention, of 1890, nearly every settlement of whites and Indians in this immense portion of the Lord's vineyard committed to his care, a tolerably fair idea may be had of the amount of journeying our zealous Bishop has gone through in the discharge of his pastoral duties.

Grouping this time, from his arrival in the summer of 1883 to the close of 1891, into periods of three years each, the number of persons he has confirmed in each of these periods is as follows:

Confirmations.

From	1883	to the	end of	1885	351
"	1885	"	"	1887	750
"	1887	"	"	1891	1446

giving a total of 2567 confirmations. The number includes both whites and Indians, and to confirm those whom these figures represent, Bishop Brondel traveled from 8000 to 9000 miles yearly. Twenty-three churches and fourteen bells were also blessed by him during this period.

Aside from the amount of travel in the discharge of his Episcopal functions within the limits of the Diocese, both the welfare of his flock and other duties attendant on his high position, have entailed upon him long trips east and west several times. We only mention his journey *ad Limina* in 1890, when, besides visiting the tombs of the Apostles at Rome, he extended his peregrination as far as the Holy Land, and went to temper his zeal and apostolic spirit at the very cradle and tomb of the Saviour of men.

He left Helena toward the close of January, 1890, and joining about the middle of April the English pilgrims, who were on their way to Palestine, he visited in their company all the places hallowed by the birth, life, suffering, death, and glorious Resurrection of the Redeemer. On April 30th, while in the vicinity of ancient Bethulia, the good Bishop met with a rather painful occurrence. He fell off his mount, dislocating in the fall his left arm at the shoulder. The skilful physician who accompanied the pilgrims was soon at hand, resetting the limb, and, happily, with but the exception of the pain the dislocation caused him for a few days, and the annoyance of having to travel with an arm in a sling, a couple of weeks or so, the Bishop suffered no more regretful consequences from the accident.

Having satisfied their devotion, all the members of the pilgrimage turned their steps homeward, and on May 8th landed at Alexandria, whence, by way of Messina, Bishop Brondel proceeded to Rome, the bearer of an address from the pilgrims to His Holiness, Leo XIII. He had an audience with the Holy Father lasting through forty minutes. On June 5th he left the Eternal City to retrace his course toward his distant Helena See, where he arrived on the 5th of the following September, and where his safe return was the occasion of much rejoicing among his devoted flock.

By comparing together the two following tables, one of 1884, the other of 1891, may be seen at once, partly at least, the progress made by the Church in Montana during the administration of our worthy Bishop.

Table for 1884.

Priests (Secular and Regular)	19
Churches and Chapels	22
Hospitals	4
Academies	5
Parochial Schools	5
Estimated Catholic Population	15,000

Table for 1891.

Priests (Secular and Regular)	32
Churches and Chapels	34
Hospitals	8
Academies	8
Parochial Schools	10
Catholic Population	30,000

The members of the secular clergy, from four in 1884, counted thirteen in 1891. The number, however, is still inadequate for the wants of the Diocese.

At the close of 1891, the pupils in attendance at Catholic schools were as follows: Boys, 290; Girls, 480, making a total of 770. The aggregate number of children attending Sunday School may be safely reckoned, in round figures, close on, if not above 1500. It may also be well to mention, that several Catholic Societies, with a fair membership, exist throughout the Helena Diocese.

From these few general items, together with what has been said in the local history of each Mission, it can be seen that Catholicity among the whites in Montana, particularly since the appointment of Bishop Brondel, has made considerable progress. The showing must indeed appear the more satisfactory, when it is considered that our population is still largely floating, and the country comparatively new.

There only remains to bring our subject to a close by a last reference to some of the laborers who, by their work among the whites and Indians in this part of the Northwest, have made the history we have endeavored to relate. We mean those of them who have since passed away and gone to receive the reward due their labors. This we shall do in the following chapter, where, together with some exemplary Christians, we shall also mention a few favorite souls, the firstlings from our midst to embrace the evangelical counsels, and the choicest fruit of the Church in Montana.

CHAPTER XXIV.

Necrology. Vocations. Some Exemplary Women. Conclusion.

Of the departed laborers who have been instrumental in establishing or advancing Catholicity in Montana, several have been referred to already in the course of our narrative. We now add to them those who still remain to be mentioned.

Father Louis Vercruysse, S. J., after being stationed for a time at St. Ignatius, was transferred in 1863 to Santa Clara, Cal., whence a couple of years or so later, he returned to end his days in Belgium, his native home.

Father James Aloysius Vanzina, S. J., as we have seen, did mission work at St. Ignatius, Hell's Gate, Frenchtown, and Virginia. From Montana he passed to Colville, Washington, where he went to receive the crown due to his zealous and laborious life. He died in the morning of June 19, 1880, and was laid to rest in the Mission church near Colville. His death was mourned by the Indians and the whites alike, all looking upon "Father Louis," the name he went by, as a saintly man. He was born in Lombardy, Italy, August 15, 1823, and of the 57 years of his life, he spent twenty-seven in the Society, having entered the Novitiate January 15, 1855. He came to Montana in 1862.

Father Gregory Gazzoli, S. J., whom we have met both at the Mission of St. Ignatius and that of St. Peter, was a Roman, and had come to the Rocky Mountains in 1855. His missionary life was spent mostly among the Cœur d'Alene Indians, and from their midst he passed to his reward, May 10, 1882, after twenty-seven years devoted to the spiritual and temporal welfare of the Indians. He was born August 6, 1814, and entered the Society January 6, 1837.

Saintly Father Giorda passed also to his reward from the Cœur d'Alene Mission, his demise occurring August 4, 1882, not quite three months after the death of Father Gazzoli. Father Giorda will ever stand out as one of the most conspicuous figures in the history of Catholicity in Montana, Idaho and Washington. He was born in Piedmont, Italy, March 19, 1823, and entered the Society of Jesus March 29, 1845. Shortly after his ordination to the priesthood, he went as a missionary to the island of Corsica, whence he was recalled a year or so later, and sent to the Seminary of Bertinoro in Emilia, Italy. He there taught dogmatic and moral theology for a couple of years, being at the same time the spiritual director of the Institution, and returned to Corsica in 1854. His departure from the Seminary of Bertinoro, however, was so much regretted that scarcely a year after he had to return. Here he remained until 1859, when he was assigned to the Missions of the Rocky Mountains, and leaving for America, he arrived at his destination the following year, 1860. Father Joseph Giorda, S. J., has deservedly been called the second founder of these Missions, which he governed for twelve years, a model of zeal, self-abnegation and prudence, beloved by all those of the Society, as well as by externs, high and low, priest and layman, white and Indian alike. A detailed account of his life would be as interesting as edifying. He was named by the Indians "Milkokan," which means "Round-head."

Of the missionaries who labored in Montana, the last to depart this life was Father Urban Grassi, S. J. Stricken down by pneumonia, he passed away after a brief illness at the Umatilla Mission, Oregon, March 21, 1890. He was one of the most efficient and most indefatigable workers the Indian Missions ever had. His native place was Girola in the Province of Voghera, Italy, where he was born November 25, 1830. He entered the Society of Jesus December 5, 1850, and three years later, in 1853, came to America, spending a couple of years at St. Louis, Mo. He went thence in 1855 to California, where he was occupied in teaching until 1861, at which date he came to the mountains. He was in charge of St. Ignatius Mission several years and to him, as we have seen, belongs the credit of having built the first two chapels for the whites in Montana. The last years of his missionary life were spent among the Indians along the Columbia and at the Umatilla Mission, where he went to his rest.

Of the Coadjutor Brothers who have lived for a time in Montana, but who have since gone to receive the crown of their labors while on duty elsewhere, three remain to be mentioned, Brother Francis Huybrechts, Brother Michael McGean and Brother Natalis Savio. The two former lived some years at St. Ignatius, whence they were transferred to the Cœur d'Alene Mission, and there both ended their lives, Brother Francis Huybrechts, April 5, 1872, at the ripe age of seventy-four; Brother Michael McGean, October 28, 1877, in his sixty-fourth year. While Brother McGean was mostly occupied in farming and looking after stock, Brother Francis was a skilful mechanic, and some of the furniture manufactured by him in the shape of chairs with buffalo hide seats, is still doing good service at St. Ignatius. Both were exemplary religious and much esteemed by all who knew them, as was good Brother Savio. He also lived at St. Ignatius but only for a short time. He died in California, January 19, 1891, at the age of seventy-seven, being fifty-seven years a member of the Society.

From these departed pioneers of the sterner sex, we will pass to those brave women who also, in their own sphere, in the school room educating the young, in the hospital ward nursing the sick, have done their share to advance Catholicity in Montana, and who, like the former, have since gone to receive the reward due their faithful services. We have already recorded the demise of both Sister Paul Miki and Sister Remi of the Order of Providence, two of the first Sisters who came to Montana and co-founders of the Indian Boarding School at St. Ignatius; also of Sister Regina, from Leavenworth, Kansas, one of the founders of the first Female Academy in our State.

Those still to be mentioned, are the following: Sister Cleophas, who came to Montana in 1872, and died at St. John's Hospital, Helena, February 11, 1883. She was a hard and cheerful worker, and the first Sister of Charity from Leavenworth, Kansas, to end her life in our midst. She was followed a year later by Sister Mary Xavier, who also came to Montana in 1872, and who, after doing duty at Helena and Deer Lodge, was assigned to Butte, where she went to the Lord, July 1, 1884. A ripe ear from the Master's field, she was hastily garnered in the "heavenly granary," with scarcely any premonition that her course was accomplished. Sister Mary Xavier will be remembered as one of the brave couple who volunteered to go and tend the wounded on the battle-field of Big Hole.

The third to be summoned to the crown was Sister Mary Paul, who departed this life at Deer Lodge, March 22, 1886, a dear soul, and much beloved by the pupils, of whom she had charge, first at St. Vincent's Academy in this city, and then at St. Mary's, Deer Lodge.

Sister Frances de Sales is still mourned by her pupils of St. Vincent's Academy, where she was carried off by pneumonia, December 11, 1887. She was of an uncommonly bright mind, a ripe scholar, and a woman of solid piety, refined manners, whose kind and gentle disposition made her a favorite with all who knew her.

The last to pass away in our midst was Sister Basilissa, youthful in years but mature in wisdom, who had the happy secret of winning the hearts of all the little ones entrusted to her care. She went to her rest in this city, November 24, 1891, at the age of twenty-six. All these spent part of their precious lives among us, instructing our youth, nursing our sick, and edifying all by their example. Their remains lie at rest in Helena soil, and are, perhaps, a better and more solid foundation of our city's future prosperity than stone, brick, and mortar can ever be.

Sister Donatus, of the Sisterhood of Providence, is another still to be mentioned, although she came to Montana only to die. She was taken ill at Missoula on the very day of her arrival, and fell a victim to that dreaded scourge, small-pox, the germ of which she had brought from Montreal, where the distemper was raging at the time of her departure. If we were grieved beyond description by the melancholy event, we were still more edified by the sublime and heroic resignation of that noble soul, who returned to her Maker, September 9, 1885, to perpetuate above the bloom of youth in which she died here below.

The following members of the Sisterhood of Charity from Leavenworth, Sister Bernard Mary, Sister Modesta, Sister Mary Margaret and Sister Helena, devoted also several years of their lives to the cause of religion in our State, and they too, though not in our midst, have since gone to receive the reward due to their fidelity. They all returned to end their days where they had begun their religious life, at Mount St. Mary's, Leavenworth, Kansas; while Sister Mary Victor, of the Order of Providence, departed this life at Montreal, August 3, 1879. But though dying and at rest far from us, their work and good example while in our midst, will ever entitle them, not less than their companions who repose in

Montana soil, to the grateful remembrance of our people. May perpetual light shine upon each and all.

The place left vacant by these pioneer missionary priests and religious women have been filled by new recruits, but all, thus far, from foreign climes, and the same distant nurseries that supplied the first laborers have furnished also the last. Montana is, perhaps, still too young a community to give Levites to the altar and religious to the cloister and the convent. As with the date palm, which is of slow growth and always barren of fruit in other but tropical warmth, so with vocations to the priesthood and religious life. They are slow to form, and, ordinarily, do not germinate except in a high spiritual temperature, and forming communities, just because new, have not been shone upon by the sun of supernatural charity long enough to bear this kind of fruit or bring it to maturity. Perhaps, also, our Montana people are still hankering too much after the gold and silver that brought them to the country; and everyone knows that nothing can be more antagonistic to priestly and religious calling than the love and desire of wealth. Likely too, our home and school education is not such as can instil and foster in the tender hearts of our boys and girls that love and practice of piety, purity, docility and self denial which are the groundwork upon which all vocations must rest.

Be this as it may, certain it is that the Catholics of our State, to the great detriment of their welfare both temporal and spiritual, do not yet realize the importance and necessity of encouraging and fostering priestly and religious vocations. All know the great need of Priests and evangelical laborers in Montana. All know quite as well, that to form and educate young Levites to the priesthood, is a long and costly process. But yet, it is not less true, how humiliating soever the admission may be, that the whole Catholic population of Montana does not to-day contribute yearly funds enough to school one seminarian one year.

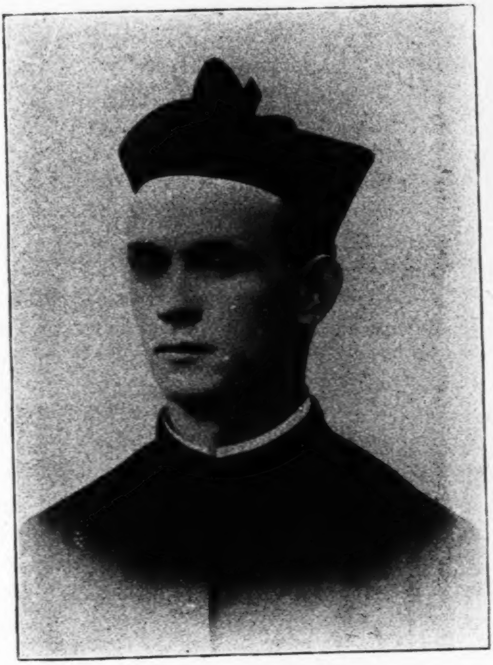
These words will likely grate somewhat upon our Montana readers, but if we pen them, it is for their own good and out of love for a people with whom for over a quarter of a century our lot has been cast; and for whose sake we would sooner run the risk of being unpopular, than withhold from them what may, perhaps, conduce to remove from the fair name of their Catholicity a blemish so serious and so injurious to their welfare, temporal and spiritual. A Catholic community that makes no sacrifice to educate its clergy, will have no priests, or what is worse, will have unworthy ones. If the former be misfortune enough never to be repaired by any temporal gain, the latter is a scourge, compared to which God, in the treasures of His wrath, has perhaps no greater to punish with our naughtiness and pride.

The firstling, and so far as we know the only one, of Montana's sons growing up in the shade of the Sanctuary and preparing for the priesthood, is Mr. John Hawkes, who was born in Helena, August 11, 1870, and was baptized by Father C. Imoda on the 21st of the same month. John Hawkes entered the Novitiate as a Scholastic of the Society of Jesus at Santa Clara, Cal., July 29, 1884, and is at present one of the teachers at Gonzaga College, Spokane, Washington.

Of the female sex, the first to embrace the religious life was Mary Keily, of Nevada Creek, Deer Lodge County, where she was born May 16, 1872, and who joined the Sisters of Charity of Leavenworth, Kansas, November 6, 1891.

Previous to these two firstlings, others had left the world to serve God in religion, but though they went forth from Montana, they were not Montana-born. Still, it may be well to record here their names. Of the sterner sex, there are but two to be mentioned, James Hennebery, of Beaverhead County, and John Dunnighan, who mined in early days at Diamond City. Both became Coadjutor Brothers of the Society of Jesus, which they entered, the former August 16, 1866, the latter September 8, 1873.

Of the pious young women from Montana, the first to embrace the evangelical counsels, was Annie Brown, who lived for some time at Gold Creek, Deer Lodge County, and attended



MR. JOHN B. HAWKES, S. J.

school first at St. Ignatius, then at St. Vincent's Academy, Helena, and lastly joined the Sisters of Charity of Leavenworth, in November, 1874. She is known in religion as Sister Bernadette. Her example was followed by Sisters Laurentia, Mary Basyl, Mary Remegius, Mary Benedict, Ida, Ivo, and Bernard Mary, who at different dates have entered the same Community. To the number are to be added, Madame Katherine Caplice, now among the Ladies of the Sacred Heart; Sisters Cecilia, Mary, Martha, and Ursula, who have embraced the Ursuline Sisterhood, and Sister Mary Victor, now a member of the Holy Cross Community. These are the few choice and chosen flowers, which, though not native to Montana soil, still, from within Montana's borders, the Heavenly Husbandman culled, and transplanted them into His gardens. If there be others, we are not aware of it.

To these few examples, pointing out for our young men and young women the path to a life of perfection, we would fain add those also who walking in the way of the Commandments, have spread round about them while they were with us "the good odor of Christ," and edified "the brethren in the faith" by their virtues and thoroughly Christian conduct. And thanks be to God! the number of the latter is not limited to a few, though many be the obstacles and difficulties besetting the practice of virtue and religion in a comparatively new community like Montana. We would fain refer particularly to such among them whose deaths were as happy as their lives had been edifying.

True, they were not born nor reared up in Montana, but they lived among us for a shorter or longer time; they edified us by their virtues, and, if not from Montana by birth, they became Montana's by death, having ended their days in our midst, and their remains lying at rest in Montana soil. But as we must hasten on to bring our work to a close, we can do no more than mention the names of three or four of these good Christians, with whose sterling worth we have been made better acquainted by years of intercourse as director of their souls. We refer to Margaret Hanratty, Mary Flanagan, and Ellen Nagle, who exemplified, each in herself, the valiant woman described in Prov. XXXI, and the price of whom, as said therein, is as of things brought *"from far off and from the uttermost coasts."*

Margaret Louisa Hanratty was born in St. Louis, Mo., December 23, 1821. She married quite young, and was left a widow after bringing forth two sons and one daughter. She came to Montana with the latter (Mrs. C. D. Curtis of this city) in 1872, and died the death of the just in our midst October 13, 1882, after a long and painful sickness, which she bore to the last with a patient, nay, cheerful endurance that only Christian heroes possess.

Mary Flanagan was born in the south of Ireland and came to America in the thirties. She first lived in New York, then for a time in Iowa. The fruit of their marriage were a son, Mr. M. J. Flanagan of Fort Benton and a daughter, Mrs. Mary Power, the accomplished wife of Hon. T. C. Power, U. S. Senator from our State. She came to Montana in 1869 and resided at Fort Benton for several years. Later on she moved to Helena and here, August 14, 1883, the Vigil of the Assumption of our Blessed Lady, she went to her rest. We never met with a more retired and unassuming disposition than Mary Flanagan's, or with one who had a keener practical Catholic sense, or who cared less for the shams of life than she.

Ellen Healy, afterwards Ellen Nagle by marriage, was born in Brooklyn, New York, June 6, 1826. The family moved first to Chicago, when that Metropolis of the West was in its incipiency, then to Beloit, Wisconsin, and lastly to Galena, Illinois, where Ellen married George Nagle, a worthy son of County Kerry, Ireland. The ceremony was performed by Rev. Petiot of St. Michael's Church, June 10, 1844. Later on she passed to Sinsinawa Mound, Wisconsin, where she lived up to 1884, at which time she came to Montana. Her marriage was blessed with ten children, four sons and six daughters, two of them, a boy and a girl, dying in their infancy. Two

MRS. MARY LOUISA HANRATTY.

MRS. ELLEN NAGLE.

MRS. MATILDA GALEN.

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of her sons and five of her daughters live in our midst and are well and favorably known by the whole community. She passed away in this city November 22, 1890, just two years after burying her husband, he having been laid to rest also in our midst November 22, 1888. "*The just that walketh in his simplicity shall leave behind him blessed children.* Prov. xx, 7. These words of Holy Writ are the best eulogy, not less of Ellen and George Nagle than of their sons and daughters.

The last we shall mention is Matilda Galen, who died in our midst December 27, 1891. She was born in the County of Fermanagh, Ireland, September 7, 1837, of James Gillogly and Ellen Burke, and married in 1860 Hugh Galen, with whom she came to Montana from Idaho in the fall of 1866. She was a woman of sterling worth and more than ordinary industry, and her devotedness to the cause of religion, not less than her many deeds of kindliness and mercy toward the needy and sorrowing, will ever commend her to the grateful remembrance of our people. His Eminence Cardinal James Gibbons, Archbishop of Baltimore, has written a most useful and popular work, "The Faith of our Fathers." We are under the impression that not only here in Montana, but in many other places as well, there would be very little of the faith of our fathers, were it not for the faith of our mothers.

CONCLUSION.

And now, kind reader, we take leave of you and of our subject. Our task is done, poorly we know, but as well as our deficiency would permit, and we cannot better conclude than by repeating here the words of Right Rev. James O'Connor, which we have already quoted: "You and I may not live to see it," wrote he to us from Omaha, March 21, 1879, "but the day is not distant when Montana will become one of the most fruitful and flourishing, as well as most beautiful portions of God's vineyard." We hope and pray that this may speedily come to pass.

"This happy consummation," adds the Right Rev. Prelate, will be owing in great measure to the labors and the virtues of those who have already borne there the 'burdens of the day and the heats.'" Perhaps so. It is also written, however: "*Neither he that planteth is anything, nor he that watereth, but God, who giveth the increase.*" 1 Cor. III, 7. Since, therefore, to God alone must needs belong the glory and honor of the good done, and of the still greater good to be accomplished by Catholicity in Montana, to Him also be the praise.

EARLY CATHOLICITY IN MONTANA.

BY L. F. LACROIX.

TO THE READER.—The following paper has just been placed at our disposal by its esteemed author, L. F. LaCroix, one of the pioneer Catholics of Montana and whose name has been mentioned several times in connection with that part of our history that treats of the Helena Mission. It contains interesting particulars on the beginning of the Church in Helena and on the coming of the Sisters of Leavenworth into Montana, and throwing, as it does, additional light on these subjects, Mr. LaCroix' paper is not only of special interest but most important. We reproduce it here in its entirety as a valuable contribution to the Early History of Catholicity in Montana.

Nothing better illustrates the Catholicity of the Church of Christ than many incidents connected with the foundation of the Church in Montana. The almost fabulous accounts of discoveries of gold in that far away and unknown region, had attracted people from every country in the world, and never was there a more heterogeneous gathering of men than formed the population of Montana. Looking back through a long vista of years, and bringing to mind the most striking characteristics of the pioneers of this country, we behold a race of men conspicuous for the possession of all the most shining virtues that ennoble mankind. With a rough exterior and but little regard for the conventionalities and polish of cultured communities, they had a high appreciation of, and respect for, the laws of the land and were especially noted for their generosity, liberality and love of fair play. A man stood upon the pedestal of his manhood, and all recognized the validity of his claim. Nor were the early Catholics of Montana a whit behind their brethren in the matter of civic and social virtues. They were foremost in the establishment of a territorial government, and were always found staunch defenders of the law. Coming from every country in the world, possessed of all the peculiarities and eccentricities of their different nationalities, but upon one subject they stood upon common ground—the heritage of Faith.

In the city of Helena was soon felt the want and necessity of a church and the ministrations of a pastor. There was prevalent a rather indistinct idea that Montana was attached to the Diocese of Leavenworth, but the worthy functionary of that place had taken no concern for his far-distant children. With an energy, an enthusiasm, born of their love for Holy Church, they awaited not the movements of high dignitaries for the fulfillment of their desires. Helena had been visited occasionally by the Jesuit Fathers on their travels through the territory, and on such occasions the Holy Mass was celebrated in any vacant cabin that could be obtained for the purpose; and well and painfully does the writer remember the efforts that were made to cover the rough, unplastered walls, and to give a decent appearance to the rude dry-goods box that was to serve as an altar for the sacrifice of the God-Man.

It was known that a piece of ground had been staked off by Governor T. F. Meagher for the church. A committee had been appointed to look up the ground. Accordingly, they proceeded up Broadway to a point opposite the present Court House, when they discovered that access to the church ground was interfered with by a fence extending along the south side of Broadway. Ewing Street was not then opened south of Broadway. The committee crossed the fence, and going to the building, then occupied by the Gazette printing office conducted by Messrs. Wilkinson and Ronan, were told that Judge Wilkinson owned the ground enclosed by the fence. They represented to him that they were appointed to look after the ground belonging to the Catholic Church, and that preparations were in progress for the erection at an early day of a church, but that they had just discovered that access to their ground was blocked by his fence on Broadway. At once, taking in the situation and not giving the speaker time to finish his speech, the Judge said, "Is that all?" and taking an ax he demolished the obstructing fence for a distance of about seventy-five feet, and stopping to take breath, he said: "Now you will have a free passage to your church." The Judge is not a Catholic, and his generous act is now mentioned after so many years in recognition thereof. Passing on, they came to a small piece of ground enclosed by a frail fence. In those days it was the fence that was expensive, not the ground. After consultation, it was concluded that the quantity of ground secured was not sufficient, and that the prospective needs of the church required that, they should take up a tract of one hundred feet from North to South on the summit of Church Hill and extending from Ewing Street to Warren Street; and the wisdom of their action has been apparent ever since, as the ground is now covered by the Church, the Bishop's Residence, St. John's Hospital and St. Aloysius Hall.

The Catholic population of Helena and vicinity was estimated at three thousand, and so urgent and unanimous was the sentiment for a church that meetings were held, the general want was discussed, a subscription was raised and arrangements were in progress for the building of the first Catholic Church in Helena. There were numerous contestants for the building of that church, and the award was made to John M. Sweeney who desired the work, not for the money he could make out of it, but that he might gladden his old mother's heart that he was engaged in building a Catholic Church. About the time the church was nearing completion Father F. X. Kuppens S. J., passed through Helena on his way to St. Ignatius, and he was consulted regarding getting a priest to reside permanently in Helena. The Rev. Father was fully convinced of the needs of the people and advised that a petition, numerously signed, and addressed to Rev. Father Grassi, should be gotten up and that he would be the bearer of it, saying at the same time that he would get a scolding for doing so. The petition is now carefully preserved among the archives of the church. In September, 1866, Fathers Kuppens and D'Aste were sent to take charge of the new church and on November 1st following, the first Mass was celebrated in it. And thus was accomplished a work of which the pioneer Catholics of Helena may well be proud, recognizing, however, the Spirit of God which guided them.

The conditions of the country at that time were such that serious accidents were of frequent occurrence, and the poor accommodations offered by the authorities for the cure of the unfortunates were so striking that there arose a general desire that Sisters of Charity might be invited to establish a hospital in Helena. Mr. L. F. LaCroix on the occasion of a business trip to St. Louis, was entrusted with a mission to Mother Xavier, Superior of the Order of Sisters of Charity, at Leavenworth, Kansas, urgently requesting that Sisters might be sent to Helena. In the month of January, 1867, he started from Helena by stage coach on a journey to the States which lasted twenty-one days,—and this was then considered pretty good time. Exposure to the cold, the jostling of the coach and loss of sleep during the first few days of travel, made the journey exceedingly painful, but afterwards these inconveniences were scarcely felt. After arriving at Leavenworth and being installed for the night in a fine feather bed in Bishop Miege's residence, the messenger was wonderfully surprised to discover that such an excess of comfort was positively more than he could bear, and while overpowered nature compelled him to toss from side to side in the hope of winning much coveted sleep, how he longed once more for a seat in the stage coach, that he might be cradled to sleep by the lunging of the vehicle as it whirled over mountain crags; of descending thousands of feet to the open plain below, tossed the unconscious dreamer from front to rear, and from side to side, finally landing him on his head, as the coach plunged against the mountain boulder. The messenger, anxious to succeed in the object of his mission, and finding the good Bishop very averse to parting with the Sisters, taxed his ingenuity in offering arguments to overcome his objections. But the Bishop, who was a *cunning Jesuit*, skillfully parried the replies, and as a *polite Frenchman*, found no difficulty in evading the subject by passing the cigars. The good Mother, however, received the visitor most cordially, and expressed herself as most desirous of acceding to the invitation, but under their rules, they were under the direction of Bishop Miege, who was very averse to granting his permission. The Mother wished the people of Helena not to despair of having Sisters in their midst; she would always bear them in mind, and would hope to gratify their wishes before very long. It was in the year 1869 that the Venerable Father DeSmet used his good offices with the Bishop of Leavenworth, and the result was that in the month of October of the same year the people of Helena were gladdened by the arrival of five Sisters from Leavenworth, viz: Sisters Julia, Regina, Bertha, Loretto, Mary and Miss Rose Kelly.

In the twenty-five years that have elapsed since the Sisters came to Helena, the beneficent Providence of God has marked their abundant success here in the establishment of an elegant Seminary for young ladies, a spacious and well-appointed Hospital and an Orphans' Home.

And now we behold accomplished the prophetic utterance of Father Kuppens, "This rocky hill will bloom like a garden of roses."

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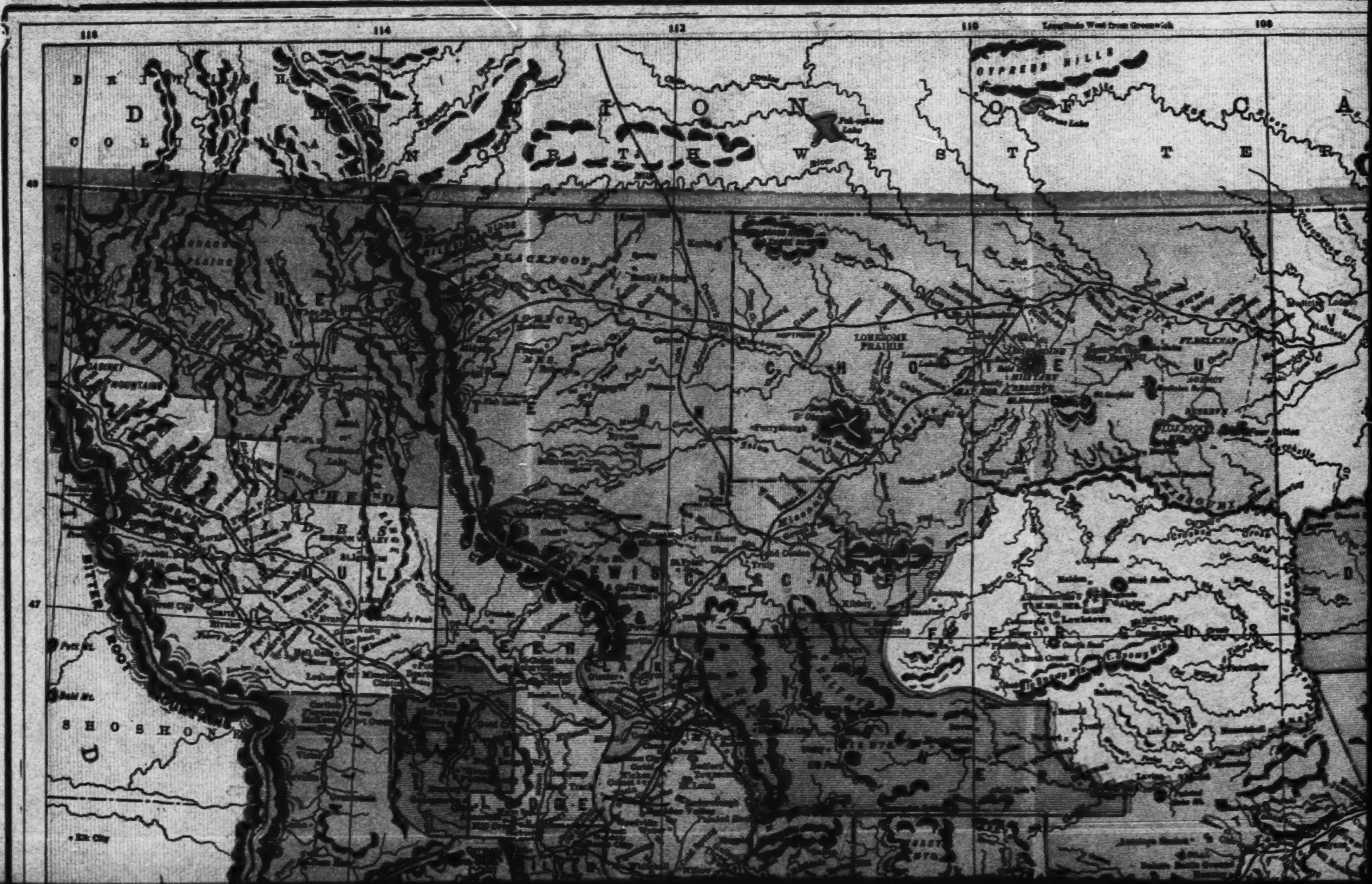
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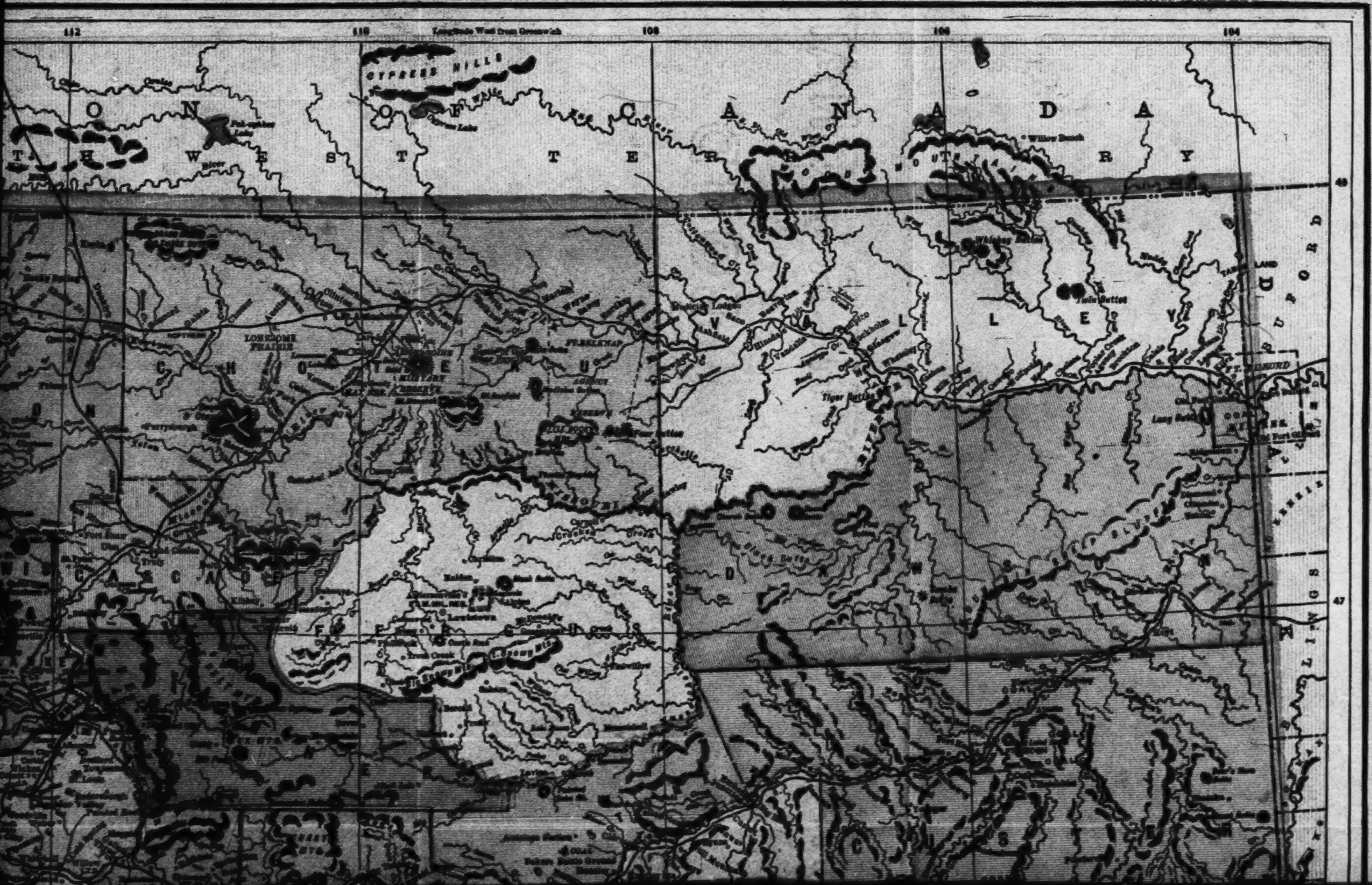
DOMINION OF CANADA
NORTH WEST TERRITORIES
CYPRESS HILLS
Cypress Lake
BLACKFOOT
LONESOME PRAIRIE
FT. BELKNAP
CHOTEAU
MILITARY RESERVE
LEWIS & CLARKE
CASCADE
FERGUS
FLATHEAD
MISSOULA
CABINET MOUNTAINS
BITTER ROOT MOUNTAINS
SHOSHONE
Elk City
Lewistown



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Cypress Lake
WOOD MOUNTAIN
Willow Bunch
Pakowki Lake
LONESOME PRAIRIE
MILITARY RESERVE
FT. BELKNAP
AGENCY
LITTLE ROCKY MTS.
CHOUTEAU
VALLEY
DAWSON
FERGUS
CASCADE
Twin Buttes
Tiger Butte
Medicine Lodge
Saco
Hinsdale
Vandalia
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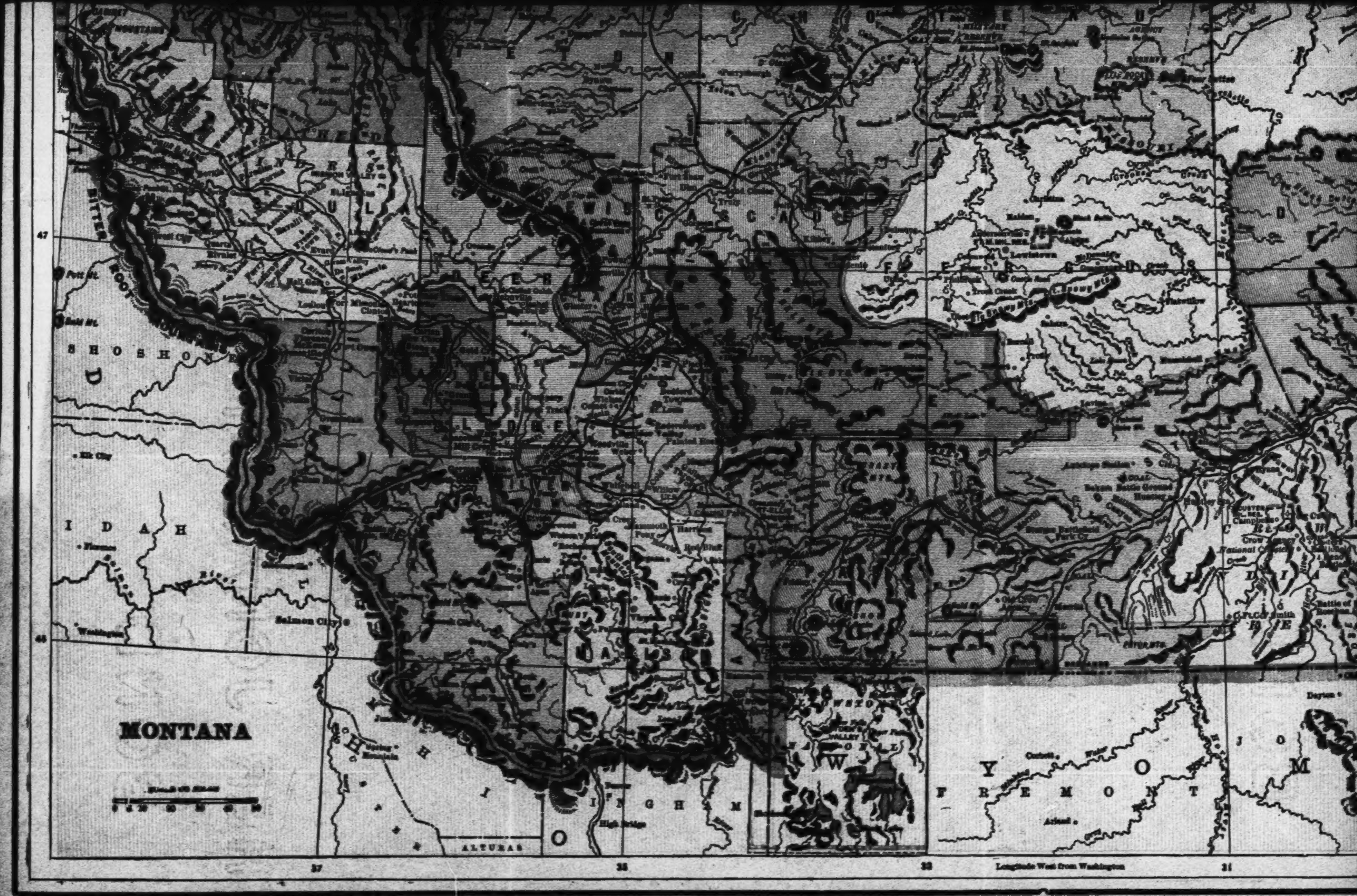
Maiden
Big Snowy Mts.
L. Snowy Mts.
Crooked Creek
MISSOURI
Flatwillow
BUFORD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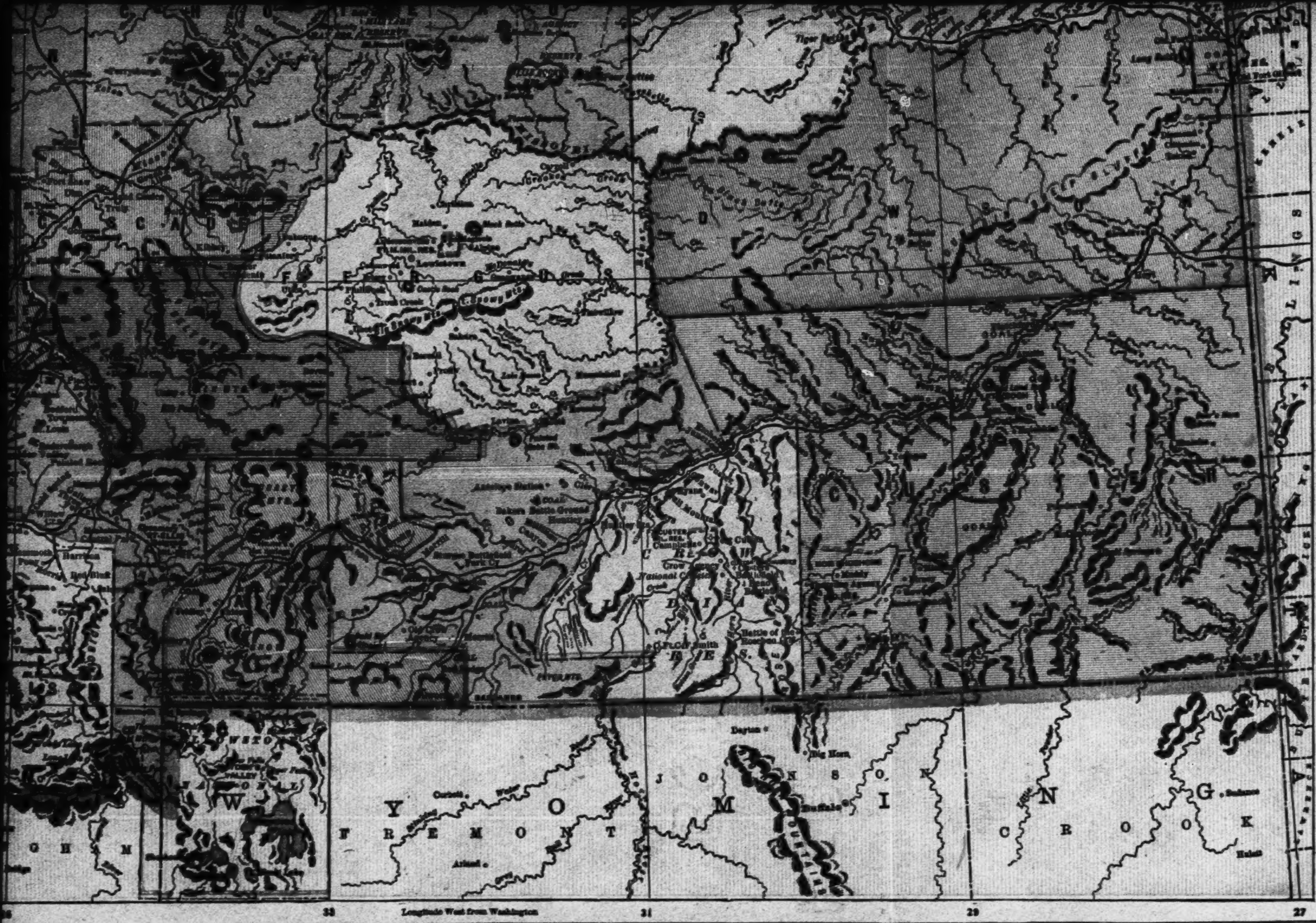
Longitude West from Washington


C A S C A D E
F E R G U S
Lewistown
Antelope Station
Bakers Battle Ground
Huntley
Custer
Campbells
Crow Agency
National Cemetery
Battle of the Rosebud
Ft. C. F. Smith
B I G H O R N
Dayton
Big Horn
J O H N S O N
Buffalo
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Longitude West from Washington
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